The Pastor

DECEMBER ◆ NINETEEN AND FIFTY

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EDITORIAL

For the World, a Guiding Light

LIKE lost sailors seeking a haven in storm-threatened seas, the peoples of the earth are watching for a guiding light that will show them a way of deliverance from the deeps of these troubled times. Blinded by the topsy-turvy values of the culture in which they find themselves, men have almost forgotten a gleam of light that was seen nearly twenty centuries ago: That light was the star of Bethlehem.

For the wise men of old, *the star which they had seen in the East went before them, till it came to rest over the place where the child was.* The star that punctured heaven's canopy over Bethlehem was not only a guide to three shepherd kings of the ancient world, but a sign to all humanity that the eternal love does dwell among men. Thus, this star becomes a symbol of the Incarnation, which has shown God to men in a new and illuminating light.

In a strange and wonderful way these men had been led to bring their gifts into the presence of the Giver of all good things. Accepting this scene as a picture of the reality of God, we see that the brightness of this single star can fill the world with the light of the truth about God and his relationship to men. We have in its ray, so sharp and clear, a Word from the Lord of hosts that speaks to the most sinful man on earth as well as to the most righteous. As another Christmas festival approaches, the star of Bethlehem again draws our whole attention to the Incarnation, and to two clear truths that must be uppermost in our Christian faith.

The first of these is its eternal significance as a divine reality. In the Word made flesh we have the divine friendliness toward men revealed in its utmost. No wonder that the emblazoned sky over Judea—on that night of the divine-human encounter—was matched by a heavenly chorus singing *Glory to God. . . .* A new thing had happened that stretches beyond all reaches of time, being included only within the limits of Alpha and Omega that is the Lord our God.

A second fact about the Incarnation is its relevance for this hour of history. The baffling problems of our time will not be solved by any of the secular and humanist religions that have been spread over the face of the modern world. If left unchallenged they can lead only to destruction and chaos. This Christmas, more than ever before, men of Christian faith must raise the cry of *Glory to God,* and proclaim His gospel as the way of deliverance.

For the Christian pastor this task is not so tumultuous and vague as to overcome him. His immediate challenge is to make Christmas real in the lives of his parishioners. One of his deep concerns must be that of making a faithful witness in the community in which he serves. Every year we are confronted with an abominable play on a Christian theme that is a far cry from the real spirit of Christmas. Shall the stuff of the sellers and promoters in this season go unchallenged? If we are to recapture the true meaning of Christmas, the churches must lead the way in a galaxy of witness that will cause our communities to shake not with the noise of a secular holiday, but with the holy themes of song and love and joy, and fear and trembling.

From our pulpits we need no soothing and sentimental homilies. What we do need is a proclamation of the Incarnation as the event that changed the world. Christmas is a time for speaking of new things. It is the one time above all others when we must let the world know that God was in Christ, and that because of this man's relationship with God was made different. The vision of the man on Patmos can give us an inkling of what this means:

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away . . . and I heard a great voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away."

Let our guiding light this Christmas be the star of Bethlehem, for it has always led men to the ultimate revelation of God, which is the Incarnation.—***N. S. C.***

The New Picture of Missions

This is the first of two instalments of an article that re-examines missionary motivation in the light of convictions held by the early church.* The author is professor of Missions, Universities of Hamburg and Kiel, and he serves as secretary of the German Evangelical Missionary Council.

By

WALTER FREYTAG

IN MANY of the so-called "older churches" the question of the missionary motive has come up again with a new force, and a new answer to it is being sought. People are aware that the formidable changes which are taking place both overseas and at home challenge the whole character of the missionary motive and of the missionary appeal. The more simple among them believe that it is purely a matter of the missionary appeal not having been attractive enough. But if we look more closely it is clear that the trouble goes deeper than that. It may well be that we are not ready for the change that has come about for the very reason that the conception of the missionary motive is insufficient for the new day.

A brief reflection on the situation enables us to define it along two lines. In the first place the real situation in the lands of the younger churches is becoming increasingly remote from the picture of missions which prevails among the parishes and congregations at home. In spite of honest presentations of the fact that missionary service is now for the most part service to the younger churches, the parishes at home either do not take it in or do not, on the whole, feel the same obligation towards it as that which pioneer missionary service inspired in them. This is not only so with the younger generation who volunteer for missionary service: only a very few of any of those who volunteer have service in the younger churches in mind. The majority envisage the goal of opening up work among the heathen.

Many missionary societies are fortunate if, in addition to fields in which they serve the younger churches, they have also other fields at a less advanced stage of development, for it is pioneer work for which it is easiest to collect funds. People have a rooted idea that service to the younger churches is a kind of follow-up activity, a clearing-up, so to speak, after a task has been completed. They regard it as a kind of sequel to the earlier missionary work, but not in itself intrinsically part of missions. The real thing is the pioneer work, and the more untouched by Western civilization the territory is, the more "genuinely" is it a mission field.

But only a relatively small part of our missionary work today is concerned with pioneer activity of that kind in untouched spheres. Yet true friends of missions still support it. What causes them to do so? The basic motive force of their collaboration is loyalty to the work of the past. Loyalty is something tremendous, and it is fine to see a younger generation growing into the work of its predecessors. But if tradition becomes the impelling motive, the flower is already cut off at the root, even though it may continue to bloom.

In the second place, the actual conditions in the countries of the older churches approximate more and more closely to the missionary situation in the old sense of the term. All over these countries there are large bodies of people, possibly, indeed, increasing in number, or certain strata of society, such as industrial workers and intellectuals, who have not yet heard the Christian message. We see, of course, the distinction between those countries in whose history a broad stream of Christian influence has been discernible, those in which Christian service is to the baptized and to the lapsed, and those, in contrast, whose service is to non-Christians. But fundamentally the task is a missionary one in both spheres.

This task, it goes without saying, is approved by the missionary societies and by their supporters in the parishes. But it is worth noting how little they do about it in practice, even here in Germany. We have foreign missions which from the very outset, or at least for many decades, have seen missions to the German people as one of their tasks and which they still fulfil today, some of them with increased forces. But if we look closely at the situation, we see that this service is carried out on little more than traditional lines. The task among the industrial population is not taken up, nor are the missionary societies engaged in the promising forward movement among educated people with the same vigor as the evangelical academies.

The missionary societies cannot, of course, do everything, but it is symptomatic how little real collaboration is forthcoming here from missionary quarters and, conversely, how seldom people who are enthralled with this task at home contribute any real understanding for foreign missions. Is it not, perhaps, because on neither side is there any longer a fundamental grasp of what missions mean?

How has this situation come about? A study of the modern missionary movement, of the history of missions for the last two hundred years, brings us to a significant observation. None of the waves of missionary enthusiasm and of missionary action which followed one another succeeded in adopting or preserving the full force of the missionary motive as set forth in the Bible.

This fact can be seen, for instance, in the conception of the Kingdom of God. No conception has become of such significance for the modern missionary movement as this. "Work for the Kingdom of God," and "Worker for the Kingdom of God" are words which first eame into use in the German language with this movement

* The article originally appeared in *The International Review of Missions* (April, 1950) under the title "The Meaning and Purpose of the Christian Mission." It is reprinted in THE PASTOR with permission.

From the very beginning, missions were seen from the viewpoint of the Kingdom of God.

Zinzendorf describes the Kingdom of God as "the continual action of the Saviour, the Father and the Holy Spirit, with the Angels and the Elect, to bring about universal salvation, to facilitate the preparation of the future economy, to prepare for the second coming of the Saviour in every respect, to awaken a longing for it in people's hearts and to bring them to that spiritual posture in which He yearns to find them."

This language strikes us as somewhat strange, and yet the biblical Kingdom-of-God conception resounds fairly strongly in it. It is significant that each of the missionary periods or missionary streams which have emerged since then reveals a characteristic contraction of the Kingdom-of-God outlook, if not in doctrine, certainly in the understanding of the meaning and purpose of missions. We may perhaps try to confirm this statement from a few examples, and for the sake of clarification we will exaggerate. In writing thus, it is in no sense a matter of criticizing men and women—least of all our predecessors—who, when it comes to devotion and sacrifice for the things of our Lord Jesus Christ, can truly be nothing but a pattern to us. But we must seek to discover, if we can, what they in their day were not able to discern and what it is our responsibility to see today.

Let us take first the Pietistic mission. With it a powerful new force broke out; with it men appeared who had had personal experience of salvation, men in whose lives something different had occurred, who knew something of the conquest of their lives and of the saving of their souls. It produced men who were enthralled with what they called "the urge to bear witness." It was a movement which acknowledged that every Christian, the laity included, had the obligation to bear witness. But the missionary work which grew out of this movement had a conception of the Kingdom of God which was narrowed down to a purely spiritual and individualist-ethical outlook, in a manner typical of the period. Missions took their course from one individual to another. It was a matter of the salvation of souls, and fundamentally the Kingdom of God was the sum total of those who had saved themselves out of the world.

In contrast to this subjective contraction is the second stream, which might be called the missions of the Church. It was more objective in character. With this group it was a matter of planting the Church. They knew at the outset that the goal was not individual converts but the Church, and it was very soon recognized that such churches as were founded could preserve their independent life only if they were self-administrating, self-supporting, and self-expanding. . . .

Practically, they did not see beyond this goal of planting churches. Obviously no one taught that the churches must be identical with the Kingdom of God, and yet the idea of the Kingdom of God was so narrowed that it collapsed with the Church. People sang "Arise, and let us build the city of God . . ." and certainly meant no more by it than the building of the Church.

The third stream in missionary motivation, which gained ground earlier and over a wider field in the Anglo-Saxon countries than on the Continent, originated in the blending of the Enlightenment and philanthropy on the one hand with Christianity on the other. Here, men penetrated to the needs of mankind, and outstanding figures emerged who, with bold and practical devotion, wrestled with the misery of slavery, the lack of education, physical suffering, social distress. Here were envisaged, in gathering together all men of goodwill, the great goal and the great possibility of making "the world a better place to live in." Automatically the Kingdom of God became identified with these increasingly improved world conditions. You could call it the idealistic-socio-ethical contraction of the conception of the Kingdom of God.

All three of the contractions which we have described, moreover, have one element in common: for all of them, in their view of the Kingdom of God, the accent falls on the this-worldly side rather than on the side of the world to come. It falls, not in the future, but in the present. In all of them the dualistic tension of the biblical view of things, the consciousness of the contrast between this world and the world to come, was progressively weakened and finally broken down altogether.

But still another strain emerged in which men saw the other Kingdom. . . . Men of this movement believed that they could hasten the second coming of the Lord if only the whole world could be filled with the Gospel. It was to God's Kingdom in the world to come that men's gaze was directed. In these missions great sacrifices were made, and thousands of missionaries entered their service. But, at heart, there was no sense of a task to be fulfilled in this world. Here —and again, we deliberately exaggerate—there was only a waiting for the End. . . .

These four types of missionary motivation have very much crossed and influenced each other in the course of history. But there is one thing from which they have all in common failed to protect themselves: *they all strayed into the torrent of the propagation of Western civilization.* It is a disturbing thing to contemplate, but it is not surprising.

Whether the different schools of thought clung too much or too little to the world, the same result ensued: they fell victim to the influences of this world. People naively assumed the Western superiority. They served the "poor heathen," whom they instinctively regarded as "poor" not only because they did not know the Gospel, but also because they were less prosperous than we, and as "heathen" not only because they served strange gods, but also because they were not so civilized and educated as we were. People saw missions as the spiritual side of progress, in which the West conquered the world. And if in recent years we have become more critical of Western civilization and have aimed at the creation of indigenous churches, here, nevertheless, it has been a kind of extension of the *Corpus Christianum,* with the ultimate purpose of world Christianization, that we have had in view. "Zion must be greater, so great that no man in the world is any longer outside Zion . . . ," runs one missionary hymn.

slants on the religious

By RICHARD H. RICE

NOTHING is clearer from a look at the signs of our time than that people are clamoring for salvation. It matters not what particular shackle men are wearing—vain worry, sex, or the confusion brought on by the latest shiny gadget—the need for salvation is the same.

This is an old predicament for man. It is also a serious one. Each generation, aware or unaware of its true condition, expresses in some way the longing for redemption—the need to be "delivered." But perhaps our generation is unique in its insistent demand for quick and painless relief. How else can one explain the glib promises that reach us through newspapers, magazines, books, and other modern publicity outlets?

In a recent issue of a magazine that propagates a fundamentalist point of view, there appeared a small advertisement headed with the words: "AT LAST! Soul Saving Simplified . . . Complete in 12 easy lessons." To guard against possible misreading, the advertisement concludes with a final note of comfort: "No Memorizing of Scripture."

It is curious, yet instructive, to notice the affinity between religionists who proffer a simple salvation and certain so-called scientists who periodically claim to have discovered the perfect methodology for purging men's ills. An example of the latter is rendered in a current best seller, *Dianetics, The Modern Science of Mental Health,* by L. Ron Hubbard (Hermitage House). The following claim is made without a trace of the tongue-in-cheek attitude. "The hidden source of all psychosomatic ills and human aberration has been discovered, and skills have been developed for their invariable cure." Here is a cult that even eliminates the psychoanalytical priest, suggesting that the devotees working in pairs can perform the job on each other after reading techniques set forth in the four-dollar volume of scripture.

The popularity of such dainty gospels of salvation poses a problem for evangelical Christian faith. In the face of profound yearning for truth, people will cling desperately to flattering illusions; and the Savior whose way is marked with a Cross is met with resistance and rejection.

CANON Bernard Iddings Bell, who in 1949 (see *Crisis in Education,* McGraw-Hill Book Co.) pointed out deficiencies in the American public schools, has again declared himself an enemy of what has been falsely called "democratic" education. In "Know How vs. Know Why" (*Life,* Oct. 16), the Episcopal leader asserts that "the American people are religiously illiterate." Skirting the problem of separation of church and state, he blames "shortsighted American Protestantism" for the present plight. He says: "By the 1830s and 1840s it began to be realized that there is not one Protestant religion but two: a traditional Protestantism based on recognition of man's need for redemption and a modernist Protestantism based on faith in man's self-perfectibility." Since neither side would yield, the conclusion was "better no teaching than heretical teaching." Bell indicates that the democratic possibility of arranging for the two faiths to be taught "seems to have occurred to almost no one."

Canon Bell's pronouncement draws into focus a social sickness that cannot be sloughed off with the customary Reformation-Sunday remark that, after all, we are responsible for "free" education. Future complacency about this issue will only provide interference for the ball carriers of totalitarian secularism.

RELIGION is getting better press coverage today than previously, according to Religious News Service. Instead of being placed deep in newspapers on a page or half page reserved for church notices, religious releases are appearing in the regular news columns.

Radio and television, however, are producing very few good church programs. Although it is obvious that secular programs are dominating these two media, can it be concluded that station managers are opposed to religious programs? We think not. Surely radio and television personnel, like many other people, are tired of much of the cheap promotion that goes over the air. These two fields, it seems, are neglected partly at least because churches have failed to shape up material that is dignified and, at the same time, appealing.

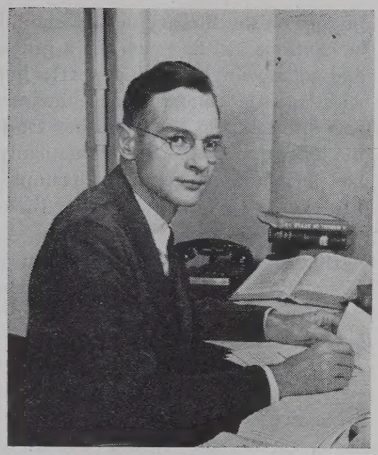
ONE instance of the uneasy Christian conscience being abandoned to an easy one is shown in Norman Vincent Peale's apology for capitalism (*The Reader's Digest,* Sept., p. 126) in "Let the Church Speak Up for Capitalism." He has not found "our system" all good, and he wants to do what he can "to make capitalism more Christian." One may well wonder, however, how long he may be able to speak out prophetically against patent abuses in our society if he gets himself ensconced too snugly in the *status quo.*

THE word *freedom* is being bandied about here and there with considerable fanfare. On October 8 ministers and priests and rabbis were encouraged to emphasize our free spiritual heritage by an organization called Crusade for Freedom. Such an emphasis is well and good provided it seriously grapples with fundamental issues relating to freedom. What happens far too often in these days of tension is that a high-sounding word is exalted before people without being defined in terms other than platitudes. A surge of emotionalism results oftentimes, and that is about the end of the matter.

The Christian Church is truly a champion of freedom—or it should be. Every Sunday, not just once a year, it is charged with the responsibility to witness to the freedom of the Christian life. This freedom is not unattached; rather it is connected with the forgiveness of sins through which God and man become companions. This means that God's love is the key to real freedom.

(*The author is assistant editor of* THE PASTOR.)

The Purpose of the Copyright Law



By GORDON B. DUNCAN

Here is a practical interpretation of the copyright law that attempts to set forth what constitutes "fair use" and what is considered infringement of copyright material. The law is designed to *advance knowledge*. The author is manuscript editor of Abingdon-Cokesbury Press, Nashville, Tenn. (For previous discussion see the September issue, pp. 14-16, and the October issue, p. 32.)

THE CONSTITUTION of the United States includes this among the powers of Congress: "to promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Rights to their respective Writings and Discoveries." This clause is not merely the ground for our national copyright law but the key to interpreting it in practice. The purpose of the copyright law is to promote the progress of knowledge of all sorts—such was the meaning of "Science" in 1789—and whenever there is doubt about how the law ought to be applied, the decision should be based on what will help rather than hinder the progress of knowledge. In actual fact most court decisions in copyright cases have been made on this basis.

The assumption of our founding fathers, and of our legislators and jurists since, was the much-maligned profit motive. Without copyright protection authors could not expect much remuneration for writing, they figured, and presumably would devote themselves instead to more gainful pursuits. Even if they were so inspired that they wrote without hope of reward, no one could afford to publish their writings, and the progress of knowledge would thus be slow indeed. Such is the assumption behind our copyright law, and we must respect it even if we should wish for authors and publishers to have higher motives than profit. We cannot with honesty deprive a man of his just profit if he wants it.

So long as the financial interests of author and publisher are taken care of, however, a loose rather than strict interpretation of the copyright law seems more likely to serve the purpose of promoting the progress of knowledge. Knowledge is cumulative; every man who contributes to it builds upon the contributions of others. Hence the scholar reviews all previous treatments of his subject and necessarily quotes some of them in presenting his own discoveries. The courts have recognized this and call such quotations "fair use." In this class come all reasonable quotations for the purpose of expansion, comment, criticism, or even contradiction.

On that last point note that a man cannot use the copyright law to prevent someone from lambasting his writings; he may sue for libel if he is misquoted but cannot sue for copyright infringement if a correct quotation is held up for ridicule. A quotation cannot be "fair use" if it is used alone, or if it is used for adornment or to take the place of the author's own thought. It must be used as a basis for some original development, and the quotation itself must be only what is needed to provide this basis.

While considering the purpose of the copyright law, one ought also consider the purpose of the specific publication. The publisher of a book with a title such as "Quotable Poems" could hardly demand that a purchaser of the book secure special permission before quoting one of the poems from his pulpit—though don't take such a title too seriously when it comes to printed quotation. If a book of worship programs for youth contains litanies and responsive readings, your M.Y.F. worship leader is not infringing the copyright by passing out copies of these items for use in the service. How else could he do what the author has told him to do? It may be that the copyright law forbids such use in general, but an owner forfeits his right to forbid any use of his material that he himself advises, even by implication.

There is a third basis for not reading the copyright law with absolute strictness. Since it offers protection to the property values and financial rights of copyright owners rather than to the general public, it is enforced only as far as those protected by it want it to be enforced. If a customer in a grocery store takes a grape from the fruit counter and pops it into his mouth, he is technically stealing, but the grocer will not call the police. Perhaps soon some radio program will undertake a test of how many grapes a man can get away with this way. But one should not act like this in a jewelry store. Taking into account the valuations of the literary market place, most quotations are too short and too narrowly distributed to bother with.

A publisher wants to maintain good public relations and so will give permission free unless enough material or a wide enough distribution is involved to justify a fee of several dollars; if he cannot collect a fee, he would rather not go to the expense of writing a letter about it. Of course the man inexperienced in

buying on the literary market should be cautious lest he reach for a grape and unknowingly steal a pearl; but with a little common sense he can save himself and the publisher trouble by realizing that he automatically has permission to quote, for example, fifty words from a book of fifty thousand.

But wouldn't that be plagiarism? Definitely not—unless you fail to acknowledge the quotation. Plagiarism is entirely different from copyright infringement. Plagiarism is passing off another's composition as your own, and it is just as reprehensible whether the work is copyright or not. It is so easy to avoid—by simply acknowledging the source of any matter taken from another—that there is no reason for it to be a problem to any honest man. On the other hand, copyright infringement is sometimes rather hard to steer clear of, and care in acknowledging the source often does not mitigate it—in fact, advertising it by acknowledgment may make it worse.

Let us see, then, how these principles might apply to your particular copyright problems as a pastor.

First of all, when you are standing in your pulpit you can just about forget copyright. Quote what you want, acknowledge its source, and feel secure. There might possible be a copyright owner somewhere eccentric enough to object to such quotation, but surely no court would ever take seriously a suit about it. In fact the law defines oral delivery as infringement only of "a lecture, sermon, address, or similar production; . . . a dramatic work; . . . a musical composition."

Dramatizing a nondramatic work and presenting it orally is infringement, but reciting a story or poem in its original form is not. A few years ago a poet sued Jimmy Durante for repeated use of his poem on radio broadcasts and lost the suit because of this flaw in the statute. This is so manifestly unjust that sooner or later something will be done about it; but meanwhile you are legally entitled to recite copyright poetry, stories, biographies, and such to your heart's content. It seems, however, that you should not undertake a long dramatic reading or the like without investigating the copyright restrictions.

But what about sermons—taking quotations and also ideas and outlines from them? If you find a sermon published in a magazine for ministers, it is pretty obviously intended for ministers to use. Furthermore, if a preacher publishes a book of his sermons expecting anyone except idea-hungry fellow preachers to buy it, he doesn't know the facts of life. Generally the publisher's advertising will make obvious your right to use the material.

But if the preacher has not published his sermon, or has distributed it only to his own congregation, you might do him some damage by using a substantial part of it. You know what is involved in this question, and your own ethical sense should keep you from harming a brother minister. Especially when you go visiting, be a bit more cautious; if you should quote someone at great length and he should visit the same place later, he might find you had taken some of the edge off his discourse. And remember, all that is said here assumes you will take care not to be guilty of plagiarism.

When you seek a bit of inspiration for your bulletin, the principle of "fair use" is out, since the quotation stands alone. And before you take that "Quotable Poems" title literally you should recall that in an anthology the compiler has permission from the copyright owners of the respective poems only to print them in his book, not to let you reproduce them. Thus you had better rely entirely on the principle that you and the publisher have enough correspondence to handle without writing letters over trifles.

A copyright owner would surely never charge a fee for using a quotation in a church bulletin. The question is rather whether he might wish to refuse permission entirely. There is a problem in his mind that might not occur to you. The appearance of a poem, for example, in your bulletin might help to exhaust the freshness of the poet's work to the comparatively few people in your congregation and cause them to be that much less interested in buying his books. Someone else may copy the poem from your bulletin and start a whole chain of unauthorized use of it, with widespread exhaustion of freshness. Furthermore, though you yourself would always be scrupulously careful to quote correctly, spell the author's name accurately, and give the title and the publisher also, the man who copied from your bulletin might not be so conscientious. As a result a garbled version with the wrong author's name—or even "anonymous" —might show up later in a competitor's anthology. Therefore, don't assume too quickly that a quotation in your bulletin is just a trifle for the owner of it.

Quotation in a church bulletin of two or three prose sentences from a long composition on the other hand, is a real trifle. Put it in without making the publisher spend money to tell you to do it. Just be sure to quote accurately and acknowledge in full. When you want a long selection, though—something to fill the back page—you had better write and make sure the owner does not object. As for a poem, for the reasons cited above the copyright owner might prefer that you not use it, but he would not want to lose your good will by refusing you. So, if you must have poetry, pick out a verse by a poet of only moderate reputation and use it; then wait a decent interval before using another by the same person. If you must have someone like Robert Frost or T. S. Eliot, remember that their works are no trifles and write for permission first; their publishers will want to specify a more complicated form of acknowledgment, if nothing else.

Aside from your bulletin you should be chary about making copies of anything to distribute among your members. The man who preaches the gospel in print is entitled to pay for his labors as much as the man who preaches by voice, and you should not help your people to evade paying him. Ask them to buy what you want them to read. The money is actually less than the time you are demanding of them, and they are much more likely to invest the time after they have invested the money; free reading matter is usually not read.

Specifically, if you are conducting a class, it is dishonest to reproduce parts of the textbook in order to re

[*Continued on page 16*]

slants on the secular

By JOHN O. GROSS

CLYDE BRION DAVIS in his *The Age of Indiscretion* (J. B. Lippincott Co.) presents in biographical form an interesting contrast between American life of today and fifty years ago. He mentions that fifty years ago lynchings were frequent and relates how his father halted a tar-and-feather party. Mounting a wagon he delivered an impassioned plea for the crowd to forgive two derelicts, a philandering man and soiled woman. As a lad Davis thought it was courageous and noble of his father to brave a mob and talk it out of violence. But the father quickly removed this, for he said that tarring and feathering might have been too good for the couple. The thing that concerned him was not the man and woman. The mob had *his* barrel of tar. Davis' father, it should be added, was a prohibitionist, said his prayers four times a day, opposed gambling, tobacco, Sunday baseball, and the reading of fiction.

BARBARA WARD, foreign editor of the *Economist* of London, writing in the *New York Times Magazine* (July 16), holds that democracy must rejuvenate its life if it successfully holds the line against a crusading Communism. History shows that when a nation gets drunk with some special philosophy and starts out to force its ideal upon other people, war usually follows. In several instances such as the Moslem attack on Christianity and the wars between the Catholic and Protestant states, the fixed lines were established beyond which the contenders never got. In time the Moslems and Christians set up their two worlds with skirmishes limited to the borders, and Europe learned after the Reformation that it could live with both Protestants and Catholics. Complete Protestant invasion of all of Europe was stalled not merely by military resistance but a spiritual and cultural revival in the Roman Catholic world.

In our day, just as in the Europe of the fifth and fifteenth centuries, "the failure and weaknesses of the old order have nourished the aggressive faith of the new crusade." Communism exploits the discontent of the masses. The evils Miss Ward lists which have driven young spirits and generous minds to embrace Communism are, (1) crude exploitation of early industrialism; (2) instabilities of an economic system which produces great riches and yet fails to distribute them; (3) the long misery of mass unemployment.

In Korea our nation took a stand against Communist expansion and fixed a line beyond which it cannot spread by force. Behind the lines we fix for democracy's growth there must go a renewal of the forces which ultimately can reduce poverty and illiteracy and build for independence and freedom.

History, we believe, enforces the view that military strength is inadequate.

ON JULY 18 the newspapers of the world carried the announcement of Evangeline Booth's death. The war news crowded it to an inconspicuous place on the inside of the daily papers. But it was front-page news for heaven. Along with her father, General William Booth, she proclaimed the fundamental message of the Gospel—canceling sin and setting sinners free. Vachel Lindsey in a poem entitled, "General Booth Enters Heaven," pictures a procession there led by Booth beating his bass drum and singing:

"Are you washed in the blood of the Lamb."

If heaven permits parades, another doubtless was held when the last of the famous Booths entered.

RALPH McGILL, the brilliant editor of *The Atlanta Constitution*, points out the differences in some phrases and words that sound alike. Take for instance, "standard of living" and "standard of life." The first puts its emphasis upon material comforts, the second on spiritual idealism. In our day, Editor McGill says, "there is a tendency to confuse success with achievement, to accept a man of distinction as a distinguished man." Unless we have a standard of life "all else is sounding brass and cymbals and history will probe our ruins for the answer."

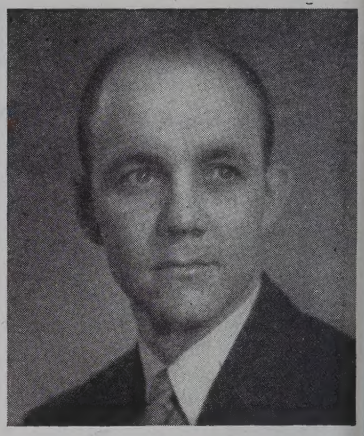
TO THE persons who saw the moving picture, "Father of the Bride," with its disgusting drinking scenes and the identification of liquor with so many of the parties, etc., here is news: Recently, Emily Post received what she called "the most shocking question" ever presented to her. It was a request for the "etiquette of a cocktail wedding." This is her frank opinion and reply: "To this I only say that a wedding is the celebration of a religious ceremony and the emphasis on the word 'cocktail' a desecration." (*Indianapolis News*, Oct. 2.)

HOW can a divorced father keep up intimate contacts with his children who are in the custody of his wife? An attempt was made to answer this question by an anonymous father in the June 24 *Saturday Evening Post*. He had stumbled through with a degree of success in meeting the problem. The article is for the 1,000,000 divorced fathers who have nearly 2,000,000 children, and it will also be helpful to persons on the sidelines who have witnessed the breaking up of homes. When all is said by this earnest father, the simple truth—namely, that parenthood is a partnership—stands out boldly. Children are the innocent sufferers and often their natures are permanently injured by divorce. The best advice to prospective divorcees is: "You had better frankly face the disadvantages and frustrations brought by divorce before you take the step."

(John O. Gross is executive secretary of the Division of Educational Institutions, Methodist Board of Education.)

theology

Where Is God?



By J. CLAUDE EVANS

Man may find God—and lose Him—in cosmic immensity; but in Christ, manifesting both the power of God's love and the worth of man, God and man find each other. The author serves St. Luke Methodist Church, Walhalla, S. C.

WHERE do you find God? This is an age-old question asked again by each new generation. Man's own nature, so kin to things spiritual and yet so much a part of the world of the finite as well, demands the search for an answer.

One of the oldest answers—one not yet out of date—is that you find God in the fact of a universe of order. From the evidence of the world of astronomy, it is more difficult to *disbelieve* in God than it is to believe in Him. *The heavens declare the glory of God, and the firmament sheweth his handiwork,* said a psalmist. The astronomer tells us that the earth is a minute piece of cosmic matter compared to the sun whose flames leap outward six million miles in space. This sun, in turn, when compared to some of the 40 billion suns of the Milky Way is as the size of a small boy's marble compared to the size of the earth. This Milky Way, too, rotates on a diameter of about 59 sextillion miles wide once every 220 million years. This incredible cosmic timing, surely, could not be accidental. There is a God and He witnesses to himself in the cosmic order and mathematical precision of creation.

Yet this is not the Christian God. Many people believe this much about God and never worship in a Christian church, or feel the need of doing so.

Others find God, as Aristotle argued, in the rational contemplation of unchanging absolutes. Man in himself is somehow dissatisfied with the imperfect; therefore, there must exist somewhere the Perfect, the Absolute. Man at his best seeks to know the truths of the universe and of himself. This urge to know the truth points to the absolute—Truth. So with goodness and beauty. Both are present in the world of man's experience. Beauty is always partial and incomplete, and goodness is always marred by some imperfections. Yet both point to the reality of the absolutes of Goodness and Beauty. Here, Aristotle would say, is God: impersonal, timeless, the absolute reality, the Unmoved Mover.

Thus can we all believe. Human goodness, beauty, and truth, broken and fragmentary as they are, all point to the perfect, to the absolute which is God. He is perfect Goodness, Beauty, and Truth. But again this is not the Christian God. Jews, Mohammedans, Hindus, Roman Catholics, Protestants—all could agree on this much about God.

Still another group (with Kant and the Stoics) attests that you can find God in the moral laws of the universe, written into the soul of man and into the inner structures of man's social experience. Not just physical law, though that is a part of it, but moral law. You can't sin with impunity. God's moral laws are as real as his physical laws. Violate the law of gravity and you end up illustrating it to your own hurt. So with the realm of the moral. On every hand society bears witness to the truth of this. If man lived by the laws of peace, there would be no war. If man lived by the laws of brotherhood, there would be no race prejudice.

But again this idea of God is not peculiarly Christian. Many non-Christians so believe. Nor is it a purely Protestant conception. Roman Catholics are taught that in the realm of natural moral law Protestants and Catholics may work together in full agreement.

Where, then, do you find the Christian God? Where is the God whom Christians worship through the church and declare to be the one true God?

I

In the first place, Christianity insists that you find God in history, and especially in that epoch of history recorded in a Holy Book, scriptural history. Those who say that there is the *same* truth in all religions as opposed to the statements that there is *some* truth in all religions simply have not studied history aright. Compare the history of Egypt of India, of China, or of the South Sea Islanders with that of Israel. Soon it will come to light as to why the Israelites were a "chosen people." In the history of the Israelites, God was able to reveal himself as the redeeming God he is. The Bible has uniqueness all its own as the record of God's redemptive work in the world.

If you study the Bible not for literal answers but for God's gradual revelation of himself through imperfect men, you will find there infinitely more than Nature, or the contemplation of Absolutes, or the fact of moral law reveal about Him.

For one thing, you will find that he is an eternal God. In words attributed to him, God says I AM THAT I AM. This is a definition of what He is. He is self-existent being. He has the principle of life within Himself, uncreated, underived, self-existent. Man, on the other hand, is a derived being. Man's life has its origin outside himself, in God. We exist because God exists.

Therefore, God is transcendent. *I am the Alpha and Omega, the beginning and the end.* Having his principle of life within himself, He is forever different from man. Now do you see why God is worthy of our worship? He is not so much a reality to be believed, as an Eternal Reality to be worshiped. *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

But the Bible also reveals God to be within time, omnipresent in all his creation. So a psalmist can write: *Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*

Kierkegaard says this conception of the omnipresence of God has something embarrassing about it, and it does. It requires a devout life, caught up in heaven with God, not to be ashamed when confronted with this belief.

But there is also something deeply comforting about it. You can lose all your money; your loved ones can perish one by one. But He is always present, "nearer than breathing, closer than hands or feet." You can destroy your reputation; you can lose your soul to evil. But God is still present in the hell of human existence, ready to redeem it once the prodigal turns homeward.

II

The Bible further reveals God as not only existing, but existing for something. God is doing things. He works. He acts. He speaks. He calls. He judges. He punishes. He forgives. He comforts. He reveals. He loves.

God called Moses and set him at an unwanted task. Have you ever been asked to do something that you did not want to do? Something that was good and honest and in His will? It may well be God speaking to you through the importunities of others.

God spoke to Israel through Hosea and used a scandal within Hosea's own home, an unfaithful wife. God called him to forgive her as He forgave Israel her manifold sins. Have you ever been called on to forgive? It is likely God's voice to you to do his will in a second mile.

God chose Jonah to preach to the heathen—the heathen of another race at that. Jonah rebelled and fled from God. But God pursued him with His insistence, and Jonah finally went. Many thousands found God through him. God calls us, too, to be missionaries of his reality.

God called Paul to take the church to the Gentile world, and he did it with loving care to death in a Roman prison. So He calls us today to care for His church. Its smallest budget item should be our concern, its beauty and dignity our devotion, its fidelity to its calling our passion.

True, the pagan God of Nature, of the Absolutes, of the Moral Law would be easier on us. But you would miss a central biblical truth about His reality. God is doing something in history. He is unfolding his Kingdom to those found worthy in the existential struggle of human life with the evil of the world. His call to you is His invitation for you to use your time, your talents, your money, your study, your job, even your life for the Kingdom, which begins now but has its fulfilment beyond history.

Finally, the history of the Israelites reveals a God whose character is unchanging. He is a God of righteousness. The world owes a debt to the Jews here. Israel did not always have a good character, but it was always haunted by a vision of a God who hated its sins and whose sole desire was to give his chosen people characters akin to his own righteousness. The Greeks could well be ashamed of their gods. They did everything any man was ever tempted to do—murder and rape not excepted. But not the God of Israel whose righteousness is unchanging, never weakening, perfect altogether.

All this is by way of anticipation. Jews and Christians alike come this far together. But Christians must go one step further. God is not only to be found in scriptural history, He is also to be found, and supremely so, in the person of Jesus Christ. Old Testament prophecy and New Testament reality blend together: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.*

Here the transcendent, living God is revealed in his fulness as he really is, as Love. He is transcendent; but it is the transcendence of self-giving love. He is omnipresent; his love dwells in every part. He is righteous; but it is a righteousness that judges in love as a father. Browning was right:

—In youth I looked to these very skies,
And probing their immensities,
I found God there, His visible power;
Yet felt in my heart, amid all its sense
Of the power, an equal evidence
That His love, therefore too, was the nobler dower.[1]

So where do you find God? The answer of Christians is: in Christ. But Christ is dead, risen, and ascended; God has gone? Not at all. For Christ left behind him a band of faithful believers who together through the Holy Spirit, his abiding presence, became the Christian Church. The Universal Church, as the body of Christ, a second Incarnation, reveals his Spirit anew to people of countless generations.

Here is a reason-shattering paradox. The God, holy and righteous, transcendent above all his works—the God of perfect love—depends on us to be agents of his Kingdom. How great then man becomes. Not from his own inalienable self worth, but from God's love of him and God's high plans for him.

Where is God? Close to the human heart committed to his Kingdom through the Church of his Son Jesus Christ.

[1] From Robert Browning's "Christmas Eve and Easter Day."

LITURGY

A Service for Epiphany by PAUL S. SANDERS

The Feast of Lights

Celebrating one of the oldest festivals in the Christian Church, here is a service that commemorates the manifestation of Christ to the Gentiles. The author (a Navy chaplain now serving a Marine unit) describes the service as performed in St. Luke's Methodist Church, New York, N. Y., which he served before his recent recall to active military duty.

WE HAVE become so accustomed in recent years to candlelighting services at Christmas that we have overlooked the fact that traditionally the Feast of Lights was associated with the celebration of Ephiphany. One reason for this, of course, is that few of our evangelical churches observe the Festival of the Epiphany anymore.

Indeed, few of us know anything about this great and ancient Christian festival despite the facts that it was one of the first celebrations to develop in the Christian Church and that it is celebrated as a major festival in all branches of the Church Catholic.

I

The Feast of the Epiphany developed first among the Greek-speaking Christians of the East. Its name is derived from the Greek word *epiphania,* meaning "manifestation." The reference is to the appearance of Jesus Christ as the *epiphania* of God. The significance of the festival seems almost from the first to have been twofold. It was (and remains in the Orthodox East) associated with Christ's baptism. It came also to be associated with his Nativity.

There developed a conflict between the East and the West over the date of the celebration of Christ's nativity, as there was a similar conflict over the date of the celebration of his resurrection. The Roman West finally settled on December 25 as the date for the Nativity celebration, possibly, as has often been pointed out, in order that the church might substitute a Christian celebration for the pagan Saturnalia.

When the December date became universal in the West as the Nativity festival, the part of the Nativity story having to do with the visit of the Wise Men was left with the Epiphany celebration. Ever since, in the Christian West, January 6 has been celebrated in commemoration of the manifestation of God in Christ, symbolized by the visit of the Gentile kings to the stable of Bethlehem.

Modern Protestants always "telescope" the Christmas story into one continuous and overlapping narrative, celebrating the coming of the Wise Men at Christmas along with the angels' song, the visit of the Shepherds, the slaughter of the Innocents, the flight into Egypt, the dedication in the temple, and all the rest.

Perhaps we cannot recapture the proper symbolism of the Epiphany festival since the Magi seem wedded in our culture to the Christmas celebration. But we need not give up the Feast of the Epiphany itself. One lesson a student of the Christian year soon learns is that the arrangement of the liturgical calendar is a process of development, and that it is an organic, growing part of the church's life, not a static museum-piece.

If we are going to make the Epiphany season meaningful, we must find for it one coherent and consistent emphasis that can be held up from January 6 until the beginning of Lent. This may be one of the longer seasons of the Christian year, lasting sometimes as long as nine Sundays (counting, as our Book of Worship does, the three pre-Lent Sundays as Sundays after Epiphany). The emphasis more and more in Protestantism during the Epiphany season is evangelism. This is entirely appropriate, since Epiphany has always had to do with the manifestation of salvation in Christ Jesus to all the world.

One of the universal religious symbols is light, just as another is water. These natural phenomena appear in all religions, and Christianity does well to utilize them in its ceremonials. Indeed, Christianity has a better right to the symbolism of light than any other religion. For in Christ "the Sun of Righteousness *hath* arisen, with healing in His wings." Did not the prophet truly declare, *The Gentiles shall come to thy light, and kings to the brightness of thy rising?*

What we wish to suggest, therefore, is that we try to re-establish the Feast of the Epiphany in our churches, saving the candlelighting symbolism until then, as a fitting climax to the Christmas season and as a motif for the entire Epiphany season that is to follow. From the Star of Bethlehem that guided the Wise Men, through the torches that lighted the catacombs of the early Roman Christians, down to the altar candles of our own time a living flame has been universally symbolic of the brightness of the glory of Christ. Let us then put our lights to work in the service of His universal manifestation.

II

I have witnessed the traditional Feast of Lights in the old Bruton Parish Church in Colonial Williamsburg (Virginia). One is impressed not only with the liturgical appropriateness but also with the evangelistic effectiveness of such a service.

Our own service, which we have used with good success in our parish, is based partly on our remembrance of the Williamsburg service and part

ly on a service described in Phillips Endecott Osgood's volume, *Old-Time Church Drama Adapted.*[1] In the main, however, our service is our own creation, and each parish would do well to work out its own Feast of Lights according to its own needs and abilities.

The first part of our service we have adapted from "An Order of Worship for Epiphany" in the Methodist Book of Worship, beginning on page 54. We read an Old Testament lesson composed of the following selections: Micah 4:1-4; Micah 5:2, 4; Isaiah 7:14; Isaiah 9:2, 6, 7; Isaiah 60:1-3. Any minister may draw together for himself a similar Old Testament lesson in which there is voiced the prophetic longing for light in a land of darkness.

For hymns we have used the following, but others of similar theme may be found in *The Methodist Hymnal:* "Hail, to the Lord's anointed" (No. 85); "O splendor of God's glory bright" (No 38); "Watchman, tell us of the night" (No. 485); "Light of the world, we hail Thee" (No. 114). The choir may sing any one of a number of musical anthems arranged upon the words, *Arise, shine; for thy light is come.*

After the offertory and a hymn, the church is put into total darkness. This should be previously explained to the people, either in the bulletin or in a statement before the offering. Nothing mars the movement of an otherwise good liturgical service more than having people wonder whether an unusual occurrence—such as the lowering of all the lights—is part of the service, or an accident, brought on perhaps by January storms.

To perform the rest of the ceremonial effectively one will need a man or high school boy, vested, who has been carefully rehearsed beforehand in what he is to do. (A second false step in liturgical ceremonial is to try to carry out an otherwise effective ritual with insufficient practice and too little understanding of what is to be done on the part of those who are participating.)

The minister, standing at the lectern, then reads the Christmas Gospel (John 1:1-5; 9-14). At the words *And the Word was made flesh and dwelt among us,* let the acolyte light a huge candle setting in the middle of the altar (see sketch). This is the Christ-candle.

Then the minister reads the story of the coming of the Wise Men (Matthew 2:1-11). A single tall candle is lighted to represent the star of Bethlehem. As the story continues, three other candles are lighted, one for each of the Magi.

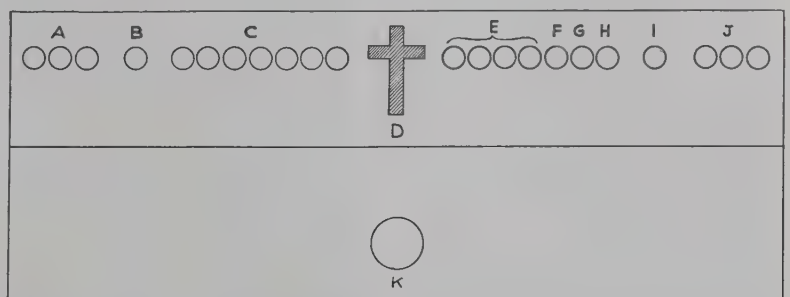
The minister then will read from Matthew (9:36-38; 10:1-4) the story of the calling of the original disciples. As he does so, the acolyte deliberately lights a candle for each of the twelve, as the minister calls out their names. As he lights the candle for Judas, let the minister add, "And because Judas betrayed Him, his candle is put out," at which the acolyte snuffs that particular candle. When these twelve candles have been lighted, and one of them extinguished, a thirteenth is lighted for Matthias, who was elected to fill up the original number (cf. Acts 1:13-26). The minister should here say, "A candle is lighted for Matthias, who was elected under the guidance of the Holy Spirit to take the place of Judas.

Next the minister reads Acts 26:13-18, Paul's story of his conversion. With some extemporaneous phrase, the minister points out that a candle is being lighted for the "Apostle to the Gentiles," who though not one of the original twelve was in deed and in truth an apostle of the Lord. It will be noted that, in all, fourteen candles are needed for the apostles. We use our two regular seven-branched candelabra for this purpose; these are not used ordinarily, but are reserved for use on great festival days.

To continue the symbolism of the Light being passed down from our Lord through his apostles, we then light a candle to represent the Christian Church. The lesson that accompanies this action is Colossians 1:13-20. The light for the church is the second of our two regular single candlesticks, ordinarily used by themselves on Communion Sunday. The first of these two candlesticks was used for the Star of Bethlehem light.

The church's ministry, in the three historic orders of bishops, presbyters, and deacons, is represented by lighting three candles. The minister makes a statement that while not all churches are in complete agreement about the orders of the ministry, it is generally agreed that there have been these three orders of the ministry existing rather widely from early times. The scripture lesson that accompanies this action is Hebrews 1:1-4, 7. The three candles lighted here are the second of our regular three-branched candelabra, used by themselves on ordinary Sundays at divine service. The other three-branched candelabrum, was used for lights of the Three Kings.

At this point the acolyte comes down from the altar to the altar rail, which in our sanctuary is outside the chancel arch. We affix to the newel posts on each side of the center opening in the communion rail



On the retable of the above altar sketch the three candles (A) represent the three orders of ministry: bishops, presbyters, and deacons; (B) the Church; (C) and (E) eleven disciples, with (D), the altar Cross, between; (F) Judas; (G) Matthias; (H) Paul; (I) Star of Bethlehem; (J) three Wise Men; and (K) Christ.

[1] Phillips Endecott Osgood, *Old-Time Church Drama Adapted* (Harper & Bros., 1928).

a large single candle. The minister points out that two main streams of Christianity have continued to propagate themselves across the centuries. One candle is lighted for the Church at Rome, being lighted from the Christ-candle. Then successively, candles are lighted from the Rome-Church candle to represent the Church in Spain, France, Germany, Ireland, Scandinavia, Canada, Mexico, Latin America, the East Indies, and the Islands of the Seas. These are countries where the Roman Church has been historically prior (more or less), and which are still basically Roman Catholic.

Another large single candle on the other newel post at the center of the communion rail is lighted for the Church of Greece (a comprehensive, partly false, but useful term). From this candle other candles are lighted to represent the churches of Syria, Egypt, Ethiopia, Russia, England, the United States, South Africa, Australia, India, China, Hawaii, and Japan. These are countries that historically derived their churches through the non-Roman branches of Christianity, and which are today basically Eastern Orthodox, Anglican, or English-derived Protestant.

Let me hasten to admit that the arrangement of these "genealogies" has some historical discrepancies, though in the main it is accurate enough. It should be said also that this part of the service may be varied, depending on how many candles one wants to use and where they are to be placed. We have the ones mentioned above all along the communion rail and in all the side windows of the nave.

The minister then notes that the Light of Christ has been spread from the apostles through His Church, by means of the historic ministry, to all the nations of the earth. He reminds the people that each of them has been given as he came in a small candle of his own. (These should be very small, about three or four inches, and should be provided with cardboard drip-catchers. They may be ordered from church supply houses.)

The acolyte then takes light from the Christ-candle (thus reiterating the fact that all Light, though spread in devious ways, ultimately comes from Christ) and moves down into the body of the church. The minister charges the congregation with its responsibility to carry the Light of Christ into the world, and as he does so, the acolyte lights the little candle of each person on the end of each pew, moving swiftly down the center aisle. If the church is large, it might be helpful to have some help at this point, for the light should be passed quickly from person to person until the church is ablaze with light.

The choir then begins to sing Charles Wesley's excellent hymn, "Christ, whose glory fills the skies, Christ, the true, the only Light" (Hymnal, No. 32). The choir moves down the center aisle, and as the hymn ends the choir stops wherever it is; the minister, wherever he is, gives the Benediction. Then they quietly and quickly leave the church by the nearest exits. The church is still in darkness, except for the glow of the congregation's candles.

The people have been told beforehand that the minister will forego the usual greeting at the church doors. They have been asked to leave the church quietly and quickly, each one taking his candle home with him, lighted, as a symbol that the Christ-light is not left behind in the church in the form of a snuffed-out candle or dropped carelessly along the way. People will actually file out, carrying their lighted candles with them. Last January it was raining and snowing outside, but the folk shielded their little candles against the foul weather and kept on going.

The acolyte should go back into the church after the congregation is gone and snuff out the burning candles on the altar.

III

Such a service accomplishes several things. It provides a fitting end to the Christmas celebration in the church, rather than letting it peter out or rather than having the church conform to secular custom in considering Christmas over when all the presents have been handed round.

Further, it restores one of the most ancient festivals of the Christian Church to Protestant worship. It helps to put us in line with the main stream of Christian practice by restoring to Protestantism the celebration of the feast of the Universal Manifestation of our Lord. In this, the Feast of Lights service provides a fitting introduction to the season of Epiphany, the Good Tidings of the Evangel.

Moreover, such a service provides a capsule introduction to church history, stressing for our folk the importance of the Universal Church as the divinely instituted agency for propagating the gospel. Most of us are woefully ignorant of any but the most limited notions about the history of Christendom. We may help to inculcate a broad and generous spirit toward all the churches.

This celebration further takes the candlelight service away from the already overcrowded Christmas season and gives it a time and emphasis all its own.

Finally, the service provides a symbolic and dramatic way of confronting our people with the fact that the Light of Christ must in some real way be carried by each of them before the Light will truly shine in the darkness of our confused and troubled age.

Liturgical Question Box

QUESTION: *Our church has a sloping floor, no center aisle, and a corner pulpit. Can we change it to a more ecclesiastical style?*

ANSWER: It can be done in some instances. If the nave is square, it is hard to make it look right. Sloping floors can be leveled, and the pews divided and turned around. A good ecclesiastical architect can do wonders. But if it is going to cost too much money, then make the best of what you have. Liturgy is not dependent upon architecture. Teach the people to worship by means of the time-honored liturgy of the church; let them join in the prayers and liturgical responses; then wait and pray for better times.—***R. P. Marshall***

EPIPHANY PREACHING

"It is time for Christian forces to become militant and not hesitant." One Methodist minister's ideas for preaching and worship during the Season of the Evangel (from January 6 to February 7) are presented here. ("Christmastide Preaching" appeared in the November issue, page 28.)

Epiphany is the "Season of the Evangel." It begins each year on January 6 and ends with the Sunday before Lent. This year there are five Sundays in Epiphany. January 6 is the date established in the Christian calendar on which the Magi, or Wise Men, came to visit the Christ child. Being from a "far country," they left for their journey the night Christ was born and, according to Christian tradition, arrived in Bethlehem on January 6. Thus the beginning of this season is a time of adoration and dedication of self and substance unto God, following the example of the Magi.

Dedication of self and substance, however, is not the end of our religious experience in this season. It must be the beginning! After we witness the recurring drama of the birth of Jesus and put our lives and gifts at his feet, we are commissioned to "go." I wish we had the record of what happened to the Wise Men after *they departed into their own country another way*. Surely they did not remain silent concerning the drama of God they had witnessed. They too must have felt the yearning desire to tell abroad what they had seen so that all men and children might know of God's Son, destined to be Savior, who was born in humble surroundings of poor but honest parentage.

The Methodist Church in the Advance for Christ and His Church calls upon us to recognize this season as the season to evangelize. After Covenant Sunday, December 31, we should pray and prove that "the laborers are not too few." We are called upon in January to emphasize educational evangelism, beginning in the church school and extending through the church so that witnessing will result in transformed hearts and dedicated lives by the Week of Visitation Evangelism (February 25 to March 1). The Season of the Evangel is the time to begin, for "a church that cannot save its own children cannot save the world."

If you will take your Book of Worship and study carefully the scripture sentences, calls to worship, and prayers from page 159 to 165, you will see that this burden of love is upon us: "The Lord has made known his salvation . . . Other sheep I have . . . them also must I bring . . . O Lord, open thou our eyes. . . ." Notice also the suggested lectionary readings for Epiphany listed below and found on pages 209 and 210. Weave them into the following suggested themes, or build from those that strike a responsive chord in your mind and heart.

I Am . . . I Shall Be

January 7, First Sunday in Epiphany. II Corinthians 4:18–4:6; Matthew 2:1-12. The visit of the Magi should be placed in its proper historical sequence and not merely telescoped into Luke's story of the coming of the Shepherds on Christmas Eve. Let us begin the New Year with adoration and dedication. Also note "An Order of Worship for Epiphany" (pages 54-58).

The challenge of this day, the first Sunday of the New Year, is that the "old man" may be "put away" and the "new man" under Christ may be "put on." Our New Year's resolutions need not tumble as broken rubble at our feet. God intends that we shall be better than we are.

> *No star is ever lost we once have seen:*
> *We always may be what we might have been.*[1]

The burden of the teaching of Jesus is that human nature can improve. We need not be imprisoned forever by our sins, weaknesses, prejudices, ignorance. It means that the circumstances of birth and the influence of early environmental surroundings do not have the last word. The "new man" in Christ can become "what he might have been."

The central core of Jesus' message is found in his statement to his new-found disciple: *Thou art Simon . . . thou shalt be called Cephas, . . . A stone.* Jesus did not accept the prevailing opinion that human nature is entirely fixed and unalterable. If we were to follow the teachings of some men we might be led to believe that ideally Jesus should have selected a dozen infants, all eugenically tested and hygienically certified, given them specialized instruction and supervision for a quarter of a century, and then turned them loose in the world to bring in the kingdom of God. But he did not do that. He chose twelve ordinary men, all adults, and through fellowship, inspiration, and training remade them to such an extent that his death only fired them to even greater evangelistic fervor.

Relate the stories of men and women who became "what they might have been" after association with Jesus. Note that the same resources of God used by Jesus are still available today—especially prayer, suggestion, faith, and the will to act on what we intuitively feel is God's desire and purpose for us. In the "doing" we find the "being." This is the beginning of every significant act in life—to see, to know, to believe, and to do. The New Year can be the beginning of the new life.

[1] From Adelaide A. Procter's "No Star Is Ever Lost."

Redeeming the Lost

January 14, Second Sunday in Epiphany. John 1:1-9; Matthew 5:1-12. C. G. Montefiore says that the seeking out of sinners was the original element in the attitude of Jesus. He tells us that the rabbis attached no less value to repentance than Jesus. They too believed that God cared for repentant sinners. In fact, they welcomed the sinner in his repentance. But to seek out the sinner, to choose him purposefully as your friend in order to work for his moral redemption—this was something new in the religious history of Israel.

Jesus came to redeem the lost. No man or woman in his day doubted that fact and no man today should find reason to believe that Christ's Church is not as much concerned about the "lost" as it is about those "within the fold." In Mark 2:17 Jesus says, *I came not to call the righteous, but sinners . . .* He sought such persons as Matthew, the quisling; Nicodemus who came by night; the Woman of Samaria with five husbands; the woman taken in sin; and others.

Let us realize that the Christian faith began with those whom society had thrown out. Unless the church today realizes anew it is called to minister to the lost it shall die.

We need to see that Jesus sought "the lost" regardless of the circumstance by which they became "lost." He found some who were lost not by choice but by uncontrollable circumstances. Many are lost to God today, not because they choose to be but because they are caught in unfortunate circumstances. Jesus sought others who became lost through weak wills and heedlessness, like the sheep in the parable. Again Jesus sought to reclaim and redeem those who were lost by their own free choice and wilfulness (like the Prodigal Son).

We have a responsibility for the lost. There is great rejoicing in the heart of God for every "lost" person that is "found." God needs us every one to seek the lost.

Why Evangelize?

January 21, Third Sunday in Epiphany. John 3:1-11; Matthew 6:19-24. The day in which we live has too often been characterized by its hesitations. "To little and too late" has not only been true of military, economic, and foreign policy; it has often been the experience of the church. We have too many times hesitated to stand by our faith and for our Christian convictions. We have failed to combine our knowledge of God's will with enthusiasm and evangelistic fervor. The forces of evil work overtime in a big way. It is time for Christian forces to become militant and not hesitant!

The paramount Methodist tradition is evangelism. The Wesleyan movement was always referred to as a "revival," not as a philosophical or theological enterprise. At the Christmas Conference of 1784 Methodist preachers were instructed to do nothing but save souls.

Someone says, "To evangelize for your faith is an unwarranted interference with other peoples' lives." If that is true any education, advertising, political campaigning, salesmanship, cultural sharing, economic conversion, is an "unwarranted interference." Big business spends billions of dollars to persuade a world market to purchase its goods. Why need we be hesitant to give to personality that which will integrate it and keep it from going to pieces?

Another says, "Why cram our beliefs down the throats of others? Ours must be a shared faith, not an imposed faith." Or you hear it said: "Aren't people in other lands getting along pretty well without Christ? They seem contented with their own religion." Where do you find schools, hospitals, homes for the aged, homes for orphaned children, high literacy, economic security, adequate food, clothing and shelter? Where do you find human personality sacred? You find these things among those peoples and in those lands that have been evangelized for Christ. Where Christ and Christian principles are not found most of these are absent. *Behold, now is the accepted time . . . now is the day of salvation.* Christianity must evangelize or civilization will perish.

From Doubt to Certainty

January 28, Fourth Sunday in Epiphany. I Corinthians 14:8-12, 23-25; Matthew 6:1-8, 14-18. Why should we be outgoing and contagious Christians? We are all evangelists for something. We leave an impression. We may be dispensers of doubt or dispensers of certainty. We may be "wet-blanket" apostles or apostles of Christ. We may get hold of a grouch and chew on it or get hold of Christ and convert others to him.

The necessity of our winning others to Christ is founded on three things. First, the *nature of God.* We must be certain of God—we cannot be whole until we are. We must share God with others because his essential being is *love,* and love cannot remain love unless it is outgoing. *God so loved the world that he gave . . .* We too must give. We are called upon to reconcile man to God, man to himself, and man to his fellow-man through preaching the gospel and living it.

We must also be outgoing in certainty because of the *nature of the Christian faith.* The center of the Christian faith is the revelation of God in a person—Jesus Christ. The Christian certainty begins with Jesus Christ and ends with a transformed life at one with God. The cross stands at the center of the Christian certainty. It reveals the cost of salvation. We cannot sit back and enjoy such a costly salvation. We must be willing to be stewards of God through Jesus Christ and that costs time, talent, treasure, and tears. But the nature of the Christian faith reveals that it has always been so and that through such we find certainty.

Finally, the *nature of Man* demands the winning of others to God in Christ. Human life cannot happily be organized around itself. A man is not all of himself, his friends are the rest of him. We find ourselves, or we lose ourselves toward eternal ends.

We Have New Life

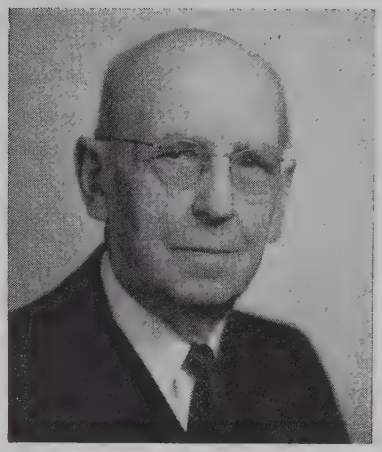
February 4, Fifth Sunday in Epiphany. II Corinthians 5:20–6:10; Luke 12:49-53. A "new birth" resulting in "new life" is the most pressing need of the majority of people. The Christian Church is eager to reach men today who will be like Nicodemus—men who are willing to face themselves, their sins, their needs, and be "born again" into the new life of service to God.

New life begins with a sense of need, a sense of inadequacy, an awareness of sin. It stems from the willingness to repent and restore. It is nurtured by study and Christian growth. We need both "headiculture" and "hearticulture." We need both light and power, knowledge and character. We must have the will to do God's will if we are to have new life.

Something great happened to Paul when he realized that redemption was not a question of patching up the old garment of life. The source of the new life is the risen Christ. *Ye must be born again.*

"We Preach Not Ourselves"

By JOHN ROBERT VAN PELT



The minister—who stands before people week after week in a position of honor—is peculiarly susceptible to the snare of exalting himself instead of the gospel. The author of this article is professor emeritus of Gammon Theological Seminary. He now lives in Worthington, Ohio.

SO WROTE Paul to the church in Corinth, defending his ministry against certain complaints. He appealed to the principle that he held to be fundamental; doubtless it is the principle that should be acknowledged as fundamental for the minister of Jesus Christ in every age. *We preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake* (II Corinthians 4:5).

In a fine hymn by Charles Wesley there occurs this line: "Preserve me from my calling's snare." We may be sure that every calling has, along with the numberless temptations that are common to mortals, its own peculiar snare. What shall we say, then, is the special snare that is spread for the minister of the gospel? Paul's answer is made plain in a number of passages. It is the temptation of the messenger to make more of himself than of the message, the temptation of the servant to put himself before his Lord.

This radical evil Paul views from two sides. In several places he speaks of it as the desire to please men rather than God; here it is the inclination to preach oneself rather than Christ. They are but two phases of the same deadly evil: self-seeking.

"But," said a certain minister when called upon to face a difficult situation, "you know I must be popular." Just one indeed? In the supreme crisis of his life Jesus was left alone —yet not alone, for the Father was with him. If the faithful minister of Jesus Christ has the loyal support of godly men and women, that is a thing for which he has a right to be humbly thankful; they are sharers with him in "the controversy of the Lord." But to let the favor of men become the ruling motive in one's endeavor is high treason.

The widowed mother of a German youth who was preparing to choose a career came to her pastor with this request: "Dear Pastor, I wish you to persuade my son, if you can, to study theology, because I feel that as a pastor he would be spared many of the temptations that beset other men." The wise pastor said, "My dear Madam, if you want your son to take up the calling in which temptation is sorest, then let him become a pastor."

No doubt a pastor who is disposed to be decent and has regard for the value of a good name among his fellowmen is not very likely to fall into gross sin; but dare one be sure to watch and pray so that he will not enter into temptation in his hidden inner life, that he be not taken prey by means of his "calling's snare."

A gifted native Christian preacher of India once came to speak in a place where he was personally little known but where his reputation for eloquence had gone before him. A large throng assembled to hear him. He might have been puffed up; but this is what he said as he began his discourse: "My friends, I am rejoiced to find so large a number assembled to hear my word. But I dare not fancy that you came to honor me. I believe you are here for the sake of the message that I have to bring you from my Lord. I remind myself of the great day when our Lord entered Jerusalem riding upon an ass. The multitude waved palm branches and shouted hosanna. Perhaps the ass fancied that it was all on his account rather than for Him whom he bore. But for this we should not blame the simple beast too much, for after all he was only an ass."

We sometimes hear it said with marked emphasis that the preacher's personality is the great thing, signifying more than that which he has to say. Can a more reckless statement be imagined? Those who make it doubtless have in mind a strong impression of a very important fact, but they fail to see it in its right relation. That mysterious quality which we call "personality" is indeed something of great significance, but its value can only be relative. Where personality is truly set in the service of the truth, its value is indeed incalculable—but where is the value if it is devoted to the propagation of error?

For a messenger the one thing of supreme importance is the message itself. The true bearer of good news regards his message as everything and himself as nothing. We should guard ourselves against idols of every sort. Jesus himself refused to be honored at the expense of his Father. Knowing full well how readily the human heart falls into the snare of vain men, he uttered these bitter words: *I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.*

In a biographical sketch of a great preacher, an author wrote in effect: "No preacher ever kept his own person more in the background than he. And yet so deep was the hearers' sense of the preacher's utter sincerity that what he spoke had all the greater weight with them because it was spoken by just this person." The preacher's personality has value for the kingdom of God only when it is

absolutely merged in his message.

There are at least three ways that we may preach ourselves instead of preaching Jesus as Lord. The first is that of unblushing self-consciousness and self-praise. Since the pulpit egotist (although not so rare a phenomenon as we might wish) is so generally despised, we may pass him by without another word.

The second way of preaching ourselves cannot, like the first, be called contemptible; it is far too seriously intended for that. But it is, for that very reason, immeasurably more injurious. It is the putting forward of ideas of our own invention instead of the word of God. "But," someone may object, "is there then no room for originality in our preaching?" Most certainly the preacher of the gospel should be original. If he is not, he can be of little use in the great work of bringing the everlasting gospel to the men and women of his own day. But the originality of the faithful minister can lie only in his gaining an ever clearer, deeper, surer insight into the meaning of the gospel and an understanding of its perfect fitness to meet the needs of all sorts and conditions of men in the world. Of such originality we can never have enough. But where every man is encouraged to be "his own prophet" and to work out his own "philosophy of life," one's originality can bring nothing but confusion.

A third way of preaching ourselves when we should be preaching Christ Jesus as Lord is to portray our own individual spiritual history as though, somehow, it possessed normative value for others. No doubt the believer's witness should be—indeed must be, if it is to have any force—out of his own experience; but that does not mean that he himself is his proper theme. The Christian witness is always a witness to Jesus as Lord and Savior. The business of the herald of the gospel is to introduce men to Jesus; but always there is something special in the way in which our Lord finds his way into each man's heart. Yet, with the manifold forms in our experience of the life of faith, the substance is one: the love of God, the grace of our Lord Jesus Christ, and the communion of the Spirit.

Preach Christ Jesus as Lord? What? This and nothing more? Yea, verily, this and nothing more. But let us understand that since by him and for him are all things, and in him all things consist, there can be nothing pertaining to human life and its interests that lies outside the scope of the gospel of Christ Jesus. It is related that Phillips Brooks, when vacationing in England, was announced as preacher on the following Sunday in a certain church. A friend from his Trinity Church in Boston asked him what sermon he intended to use. He answered: "I have but one sermon." Yet in the course of his life he published more than two hundred!

Well, Paul had but one sermon. He knew nothing to preach save Jesus Christ, and him as crucified. The preacher who, like Paul, gains a clear vision of the glory of God in the face of Jesus Christ will not readily yield to the temptation to fall back upon the beggarly elements of the world.

The Copyright Law

[***Continued from page 6***]

duce the number of copies needed. If you are giving a play or pageant, you are obliged to buy enough copies to supply everyone without typing off some of the parts. If you want your people to have devotional material for family use, you should get them to buy it, either individually or out of church funds.

It is when you are writing for publication outside your charge that you need be most seriously concerned about copyright. "Outside your charge" means anything from a duplicated program sheet for your conference youth assembly to a national magazine or a book. In all such writing you should be sure, first of all, that you know the source of every quotation you use. Then you should consider the copyright status of each one and determine whether permission is necessary.

"Fair use" must now be your main criterion. Few books are put out with the expectation that they will be quoted freely in print. As for trifles, the bit of inspiration in your bulletin is a trifle more because of small circulation involved than because of its brevity. Three words of "Spiced Tongue" multiplied by *The Reader's Digest* circulation are worth several dollars. Any quotation standing alone needs permission of the copyright owner if it is to be given much circulation.

In figuring whether a quotation within an original composition is "fair use" you may assume that a prose passage of less than a hundred words should be given the benefit of the doubt. A longer quotation may also be "fair use," but should be so classed only when the evidence seems rather conclusive. On the other hand, anything more than a line or two of poetry is hard to justify, since it is likely to be a substantial part of the original poem.

Actually, you cannot set any arbitrary length limits but must consider how the selection is used in its original context and how you are using it. If there is the slightest question as to whether you owe a fee for use of the selection, or whether the copyright owner might not want you to use it, you should write for permission. Note that it is to the owner of the selection itself you should apply, not to the publisher of an anthology or other book in which you find it quoted; footnotes or lists of acknowledgments will guide you to the proper owner—which is why you should be scrupulous in giving full acknowledgment for the quotations you lay out for someone else to pick up.

Does all the above seem a little materialistic and lacking in "ethics"? If so, call to mind that the ethics of copyright is no more materialistic than the ethics of any property right. The ethics of copyright is paying for what one uses when a fee is justifiable, and forgoing the use of material when that use might cause loss in money or prestige to the owner of it. There is nothing particularly ethical about going through a meaningless formality of requesting permission that could not be refused, and it is definitely unethical to beg for free permission when you should pay. If you want to be ethical about the copyright law, then, use your common sense to apply it in a way to give writers and publishers the just reward of their labors and promote the progress of knowledge.

Clinical Material

This strongly directive pastor persuades the mother in this interview to tell her children that their "father" is actually their stepfather—her second husband. Her desire to postpone telling them, however, indicates a below-the-surface problem that never comes out in the two calls reported here. The editor's comments are in italics.

Parent-Child Relationship

I called at the home of two of my parishioners, Mr. and Mrs. Fellows, in response to a phone call and found both at home. Immediately they brought up their problem.

Mrs. F. said, "You see, I was formerly married, and my two older girls [ages ten and eight] are by my first husband; the baby [age two] is ours. We have never told the girls that Sam is not their real father and don't know how to go about it. I think they suspect something by the questions they ask—especially Jerry" [the oldest]. *(This should have been followed up.)*

"Have you taken out adoption papers?"

"Oh, yes," she said, "right after we were married."

"How do you get along with the girls, Sam?"

He said, "Fine, we have great times together."

Mrs. F. said, "They mind him better than they do me. But I am afraid if they learn he is not their real father, they won't—especially, Jerry. We have no trouble at all with Freda" [age eight].

"What is the difficulty with Jerry?"

Mrs. F. said, "Oh, ever since she was two years old she has wanted her own way. If you tell her 'No,' she'll just beg and tease until she gets it!"

"And does she get it?"

"More often than she should," said Mr. F. "Often her mother will let her have things that I have denied her or 'give in' after I have left."

Mrs. F. said, "But I have been ill, and I just can't stand her constant nagging. The quickest way to get her to keep still is to let her have her way."

"Then, she knows when you say 'No' you don't mean it?"

"But, I do mean it. I just can't stand her nagging."

"Do you think she would nag if she knew it wouldn't get her anything?"

Mr. F. spoke quickly: "That's what I try to tell her, but she won't listen. Sometimes she'll even disagree with me in front of Jerry."

"I don't mean to," said Mrs. F., "but I haven't been well since the baby was born and I just 'can't take it.'"

I said, "You see, this is all very confusing to Jerry. She just doesn't know when 'No' means 'No' or when it means 'Yes, if I nag enough.' Then if you add to that the confusion created by your disagreeing with each other in front of her, you can't much blame her for being upset." *(True enough, but will this help them to understand and change their way of acting?)*

"But what are we to do when we don't agree?" asked Mrs. F.

"Every couple has disagreements that have to be ironed out, but the ironing should be done in the quiet of the evening after the children have gone to bed. It gives the children an added sense of security to know that mother and father are working together; to know that the decision of either has the backing of the other. Do you love the children, Sam?"

"Just as if they were mine!" he said. "They look for me to come home and play with them. Sometimes all of us are rolling on the floor at once, even the baby."

"Good, that's what they need: love, affection, and understanding."

Mrs. F. said, "But that is just what I am afraid of: they won't love him once they know that he is not their father—and somebody talked to them while I was in the hospital. [She had just recovered from an operation.] And we don't know how to tell them. Couldn't you do it for us?"

"Let's look at it from the point of view of the children," I said. "They want the love of mother and father, which only you two can give. No matter how I handled it there would be questions they would want to ask of only you. Also assurance you and only you can give. I am willing to do anything that I can to help, but it seems to me that this is not one of the places that I can fit in, except to advise you."

"But I could never do it," said Mrs. F. "I don't want them to think that this is another case of a divorced mother who remarried. I want to postpone telling them until they are in their teens, when they can really understand." *(Here is evidence of a deeper problem in Mrs. F.)*

"Generally, the best time to tell children things is when they ask. You might have to postpone it for a few hours, but the prolonged putting-off is sure to be misunderstood by the children. Sometimes it even builds a wall up between you and them so that they will not ask any more questions or confide in you."

Mr. F. asked, "Which one of us do you think should do the telling?"

"Both of you together. They are your children now in every sense of the word. You are the only parents they have or ever will have, and they should know it and feel it. It should be told so that they feel sure of your love, both of you." *(Good response.)*

"But suppose they ask about their father?" inquired Mrs. F.

"I'd tell them the truth. There is nothing you are ashamed of, is there?" *(There might have been. This question closes off any inclination Mrs. F. may have had to tell the pastor about her former marriage and wherein she had failed and which she may still feel guilty about.)*

Mrs. F. said, "No, not at all. I married when I was just out of high

school. I didn't know what I was doing. He turned out to be an alcoholic and gambler and—and—"

"Other women?"

"Yes," said Mrs. F. "I stuck it out until Freda was born, but then I couldn't take it any more and we separated. I knew Sam in high school and met him again after he returned from the war. We were married four years after the divorce. I just could-not stand it if anything happened now to spoil our home. I'm so happy!"

"But afraid?"

"Yes," she said. "I guess that's it."

"Do the girls know their real father, your first husband?"

"No, he's been to the house only once since the divorce, but they didn't know who he was. But Jerry reminds me so much of him sometimes. Once when I had a visitor in to see me and he was half drunk he said to my friend: 'When are you going home?' She left and told me she would never come back as long as he was in the house. Then the other day Jerry said to a lady who was visiting me: 'How long are you going to stay?'—nearly the same thing her father had said. I'm so afraid she is going to be like him."

"I wouldn't worry about a little thing like that; just put it down as coincidence. From what you tell me, her memory of her father is much too dim to be a real influence in her life. You two are the ones who are going to mold her life." *(Better to draw her anxieties from her than to reassure her in this way which drives the anxieties deeper.)*

Mrs. F. said, "Oh, I hope so. But how are we going to tell her?"

"I wouldn't rush it. Wait until a question is asked and then both of you tell them. Tell them enough about your first marriage to make them realize that you were right in getting a divorce and starting over again. They should eventually feel glad that you did because they have such a fine father in Sam."

"I want them to feel that way," she said. "But how can I tell them so that they will?"

"You will have to adapt this to your own case, but this is how a friend of mine did. He and his wife had adopted a little boy. When he was about five or six, his father said to him, 'Son, your mother and I never had any children of our own, but we always wanted one, so one day we went down to a big home where there were hundreds of boys and girls who didn't have any parents. Out of all those hundreds we picked you. You see, if a baby is born to a mother and father, it's theirs and they must keep it; but we picked you because we wanted just you.' The little fellow looked up at him and said, 'Gee, dad, you do love me, don't you!'"

[***Continued on page 19***]

Questions of the Month

QUESTION: *What can be done to help a person who talks on and on and seems never to come to the point?*

ANSWER: Usually nothing. This person is one whose early emotional patterns got so distorted that it is impossible to help her—and I say *her* advisedly. The minister may occasionally give such a person some *listening* time, but he should not be greatly concerned about the content of what is being said. Such a person is difficult to help, but on the other hand they do not seem to get much worse.

QUESTION: *What can you do with a person who wants to tell you about all the faults of other people in the church, but who does not admit having any himself?*

ANSWER: Such a person is strongly paranoid; that is, he has a strong sense of being discriminated against and often actually has been. He clings to you—especially the minister who is new in a church—trying to get you on his side. The person who feels discriminated against can seldom be helped in a few interviews. He establishes an unreliable interpersonal relationship and feels jealous about other people who come to see you. Sooner or later he turns against you and spreads gossip about you, sometimes of the worse sort. Usually such gossip is quickly discounted because the community has heard the same thing before from the same source.

QUESTION: *Are people who come for counseling infantile seekers for emotional protection?*

ANSWER: Some are, but so what? Who isn't and who doesn't seek help? They will be helped to overcome such feelings if they are fortunate in the counselor they go to. We do not hesitate to go to a doctor for help when we have physical pain although we know that most of the time the pain will pass. Counseling is a resource for solving problems just as medicine is.

QUESTION: *What can be done to help a person who needs psychiatric help but who refuses to go to a psychiatrist?*

ANSWER: It depends upon how serious the need is. If the person is judged to be suicidal or homicidal, for instance, talks about killing his children, this person may have to be taken to a mental hospital, by force if necessary. However, such persons usually can be persuaded to see a "nerve doctor" or a doctor who treats "emotional problems."

Other persons may have to be seen several times by the minister until he has built up a good interpersonal relationship. Then if the minister advises psychiatric consultation, possibly to be followed by treatment, the person will usually go because you recommend it.—***R.L.D.***

"Oh," said Mrs. F., "I wish I could hear Jerry say something like that!"

"She may not when you first tell her, but you will hear her say it in words or actions if you are patient with her and work with love and understanding. She's hungry for them. By the way, Mrs. F., isn't the uncertainty about this the thing that is keeping you upset, the thing you are afraid of?"

"Yes, I guess so, but I get so mixed up."

"In what ways?"

"Oh, everything: how to tell them, how to make them mind, how to make them love Sam, and keep on loving me. Sometimes I think Jerry doesn't love us now, she's so much like her father."

Mr. F. said, "That's the way she goes on, Reverend, always afraid the girls, especially Jerry, will be like their father. 'I just couldn't stand it,' and all that."

"I know how you feel, Sam, and let's be thankful that they won't be if you two can develop the right teamwork. First of all, Mrs. F., everything that we know about child training today points to the fact that environment, home training, home atmosphere, food, school, playmates, have much more to do with a child's development than heredity. So you can forget that angle and bend all your efforts to presenting a united front with Sam in raising these girls to be what you want them to be. You can do it, if you are determined to work together."

Mr. F. said, "I think that's the real thing we need: to work together. [Laughing] I feel like taking her up and paddling her sometimes."

[Laughing] "That's not a very good method, with older children in particular."

Mr. F. said, "But to get back to your story about that friend and his boy. I can't do that."

"Could you honestly tell the girls that of all the women in the world you picked out your wife to be yours and them to be your children? Of course, I know that she was the main consideration, but couldn't you make the girls feel that they were also part of the agreement?"

Mrs. F. said, "I wouldn't have married him unless he had been fond of them from the beginning."

Mr. F. said, "Of course, they were 'in' from the very beginning. That's why we adopted them right after the wedding."

"Fine. Just make them feel it. And I'll drop back in a couple of weeks to see how you're making out with them—and each other. Remember, it's a partnership."

Pastor's Summary: I felt that the call was worth while even though there may have been more directive questioning than was wise, but at the time it seemed the only way to avoid endless repetition. I also have the feeling that the fears expressed by Mrs. F. are more deep seated than she states and that the real ones may be expressed in a later meeting with her alone.

Editor's Summary: The pastor is pretty directive in this call and gives advice freely; but the advice is being sought, and it is sound. In his summary he detects that Mrs. F. has further problems beyond the immediate ones. He also wisely avoids going into them at the moment, but he does *not* arrange to see her alone, which he could have done by asking her to stop by the church and let him know how things were working out, or he could have telephoned later and asked her to come to see him. She would have done whatever he suggested, for the *interpersonal relationship* is excellent between these parishioners and the pastor.

Fortunately we have a final note as to how this immediate problem worked out. Mrs. F., however, may still need some further counseling help.

Second Call

After not finding anyone at home a couple of times, I finally found Mrs. F. with the baby. She was remarkably cheerful in contrast to the first visit. Everything was fine: the children had been told with apparently no surprise or unfavorable reaction. They were playing "soldier with their father" and making quite a game of the promotions for good behavior. She and Sam were talking things over—although she said, "he generally gets his way."

Club for Oldsters

The Edgewater Town Club is a new venture for the Edgewater community in Chicago. It is a club for oldsters—for men and women of mature years who are interested in making new friends and participating in various activities.

A nonsectarian, church-centered organization for the aged, the club was launched in the middle of September at the Edgewater Presbyterian Church in Chicago. The guest speaker for the first evening meeting was James L. Kraft of the Kraft-Phenix Cheese Corporation. He demonstrated and spoke on his hobby—collecting stones. The meeting also included a social hour, refreshments, and a community sing.

Future weekly meetings will feature special guests along with the regular social hour and music.

Adolph Bohn, pastor of Edgewater Presbyterian Church, and a committee of workers from the Chicago Presbytery co-operated in setting up the club. Although the club is sponsored by the Presbytery's Department of Christian Education. its direction. which includes planning for activities, is in the hands of club members. —John W. McCracken.

(Director, Department of Christian Education, Chicago Presbytery)

Book Reviews

Until recently, books on pastoral care, counseling, and practical psychology were reviewed in the department of Pastoral Work. which is edited by Russell L. Dicks, associate professor of Pastoral Care at Duke Divinity School. Now, and in future numbers of The Pastor, all book reviews will appear in the book section, "Adventures in Books & Ideas" (see pages 36-48 of this issue).

This arrangement means merely a shift in the location of the reviews formerly appearing in the department of Pastoral Work. Reviews of books on pastoral care and related subjects will continue to be edited by Russell L. Dicks. All other book reviews will come under the editorship of J. Minton Batten, professor of Church History, Vanderbilt University School of Religion.—Ed.

The Psychiatrist and the Clergyman

By DONALD W. HASTINGS, M.D.

The work of psychiatrists and pastors, though separate and distinct, does overlap in ministering to some patients. Therefore, the professor of Psychiatry and Neurology, University of Minnesota Medical School, advocates co-operation between the two professions. Originally an address before the Idaho State Medical Association, this article is reprinted from *Northwest Medicine*.

THE relationship between the psychiatrist and the clergyman is of particular interest since it is usually because of emotional conflicts, guilt, family problems, etc., that the two professions most closely come together. On the one hand, while the clergyman does not, obviously, treat organic diseases, he may often see people with minor emotional disturbances including psychosomatic ones, and not infrequently be consulted by people with major emotional disturbances including the early psychoses. On the other hand, while the physician does not, or at least he should not, attempt to handle the spiritual problems of his patients, he will frequently be consulted by them as to moral or spiritual matters.

At the outset I would like to make it pointedly clear that psychiatric knowledge is no substitute for religion in the life of an individual. Therefore, in my mind there is not and should not be any conflict between psychiatric knowledge and religious belief, although I admit that at times there may arise conflicts of a sort between individual physicians and individual clergymen over specific problems a patient presents. However, on occasions there also exist conflicts between physicians over problems patients present and, although I do not know this, I imagine that at times there may arise conflicts between clergymen over certain spiritual problems. However, medicine and religion are two professions which have exactly similar goals, namely, to help people live lives which are as satisfactory and meaningful as they can be under a given set of circumstances. It follows, then, that the two professions can accomplish greater good if they work together toward the common goal than if they each worked separately without joining forces at times.

First of all, I would like to discuss with you briefly some of the common pitfalls in moral or ethical fields which physicians are likely to encounter, really traps which patients consciously or unconsciously set and into which unsuspecting doctors may easily fall. These matters are so frequent that they can be listed. They concern all physicians, not only psychiatrists.

Marriage and Divorce

It not infrequently arises in the course of medical practice that the physician, well aware of severe marital discord within the family, is asked by the patient whether it might not be best for all concerned if he (or she) obtained a divorce. Or at times, perhaps, the physician may gratuitously suggest that divorce seems to him to be the only solution for an apparently insoluble marriage problem. It is my strong contention that this is a decision which the doctor cannot make for another person, a recommendation which he is in no position to give. Let me illustrate this.

Not long ago I had a recently divorced man as a patient, whose former wife had been a rather severe alcoholic. There were three children in the family. The patient was an intelligent business man with a fairly severe neurosis of his own. He had for a number of years been considering divorce but had not taken steps, primarily because of the children. However, he was in a frame of mind whereby he could be swung toward divorce, if in a sense he did not have to take the responsibility for it.

At about this time, his wife burned her hands while cooking some hot fat (she was not intoxicated), and the family physician made regular visits to the house for several weeks to change the bandages. On one of these occasions the wife was obviously intoxicated, which gave this man a much needed opportunity to discuss the situation with someone, by fortuitous chance, the doctor. The physician could have given this man a great deal of help and support, had he afforded him the chance to discuss the whole problem from time to time and let the man arrive at his own decision.

However, the doctor recommended divorce, which was of course exactly what the man wanted the doctor to say, i.e., he wanted someone else to take the responsibility for this grave decision. At the divorce this husband and father got a rude surprise when the court awarded custody of the children to the mother. He was swept by many old guilt feelings, felt helpless and depressed and finally landed in my office.

Whether the doctor made the right recommendation to this man I do not know. However, I do know that it was none of the doctor's business to make this man's decision for him. Nor do I mean to imply that this man's clergyman might have made the decision. I don't think anyone should have made the decision for him, but both doctor and clergyman, understanding their roles, could have given great help short of saying do this or do that.

About the same situation holds with regard to getting married. It is often quite tempting with a single patient, who is lonely or who has sexual problems of one sort or another, to recommend that the patient get married, implying that everything will then be fine and all difficulties solved. That marriage may

well create more problems than it solves is quite apparent. No one, not even a doctor, can predict the course of a marriage, and therefore, in my opinion, the physician should not get himself caught in the trap of recommending it.

Conflicts with Religious Beliefs

On occasions the physician will find that the patient's religious tenets will conflict with his medical judgment as to what is best. A good example here would be the Catholic woman with children spaced closely together and wherein, because he is interested in conserving her energy, the doctor recommends (perhaps without knowing her religion) that contraceptive measures be utilized. This may well create a difficult conflict for the patient. In such an instance, consultation with the patient's religious advisor prior to making such a recommendation is needed.

The principle involved here is one which I believe no physician has a clear right to violate, namely, that spiritual and religious questions are matters which the doctor must respect and, contrariwise, he has no right to set himself up as a higher authority to determine policy issues with regard to morals or religious belief. Good working relationships within a community with a priest, minister, and rabbi can accomplish a great deal in working out some of these knotty problems.

Sexual Matters

In this area patients for good cause may frequently ask the physician whether premarital or extramarital sexual relations may not be justified. In my opinion the same principle holds, i.e., that this moral issue is not one which the doctor is in a position to decide unless that decision is clearly medical in nature. For example, if the patient has contracted gonorrhea, it would be clearly on medical grounds that the doctor says no to sexual relations. However, in other situations which are not clearly medical, this is a field the doctor had better avoid.

I am reminded here of another patient, a man of about thirty-five who had the misfortune to marry a frigid wife. I did not see this man, but the internist who fell into this patient's trap gave me the details. The internist, who had been a general physician prior to specialization, had looked after this patient ever since he was an adolescent and had some idea that all was not well in this marriage but did not know exactly what it was until this husband came to ask his advice. The reason for his coming was to unburden himself of some of the angry feelings he had toward his wife, and to ask what would be the best procedure with his secretary, in whom he was becoming unduly interested.

You can see what a "father figure" the doctor was to this man, and this was a situation that had existed for a number of years. Because of this relationship, the suggestion of the physician carried heavy weight. The internist, in trying to reconstruct this interview, recalled that the man said, "Do you think it would do any harm if I maintained a relation with my secretary to keep my marriage together?" The physician thinks he said, "I don't know; but I guess not." In any event the man contracted a chancre, gave his wife syphilis, and his friendship with the doctor ceased.

He blamed the doctor for telling him to have an extramarital relation. The doctor had probably done nothing of the sort, but it illustrates the point of how careful one must be in saying anything in these matters.

Before leaving sexual topics: one occasionally encounters a rather badly disturbed youngster in his late teens wherein the following sequence of events has occured: The late adolescent, sometimes on his own hook but more frequently at the instigation of his parents, sees the doctor for a discussion of the facts of life. Discovering that the boy has a problem in masturbation with fears about it, the doctor recommends a treatment in the form of sexual relations. The boy attempts to follow the advice and finds, as is usual, in this first attempt that he is impotent. He is then convinced that masturbation has ruined him and he develops something akin to a panic reaction. Again, in my opinion, the doctor has clearly stepped outside of his medical role and has set himself up, undoubtedly with the best of intentions, as high authority in an area where he does not belong.

The danger of the physician giving direct advice and recommendations in these fields which are of a moral and ethical character is due to this fundamental fact: Doctors are people and all people have blind spots, prejudices, and biases. It is doubtful if any of us ever comes to know himself sufficiently well to recognize all of these soft spots within us, and to be able to ignore them in dealing with patients, particularly when it comes to giving direct advice which is not medical in nature. If I direct a patient to get a divorce or to have extramarital relations, am I not really saying to him, "If I were in such a situation, I would probably do it this way"? But what may be best for me may not be in the best interests of a patient by a long shot.

For example, say I had had an alcoholic wife who had been a thorn in my side and finally I had divorced her. Then, say I have a patient who asks me what he should do about his alcoholic wife. Is it going to be difficult to say what sort of advice I am going to give? The only solution to these difficult problems, as I see it, is to give no direct advice in these moral and ethical matters. I do believe firmly, however, that the doctor should stand ready to let his patients discuss these matters, to give support and try to work out reasons for attitudes and feelings, to call the clergyman into consultation when the patient raises questions of a religious or spiritual nature—but not to be a Mr. Fixit who tells people how to live their lives.

There is one other reason why direct advice along such lines creates difficulties. This has to do with fostering an immature type of dependency on the doctor which serves to continue such an immature behavior on the part of the patient. It is much easier to be a child and let father make the decisions, but it is scarcely a state of affairs which leads to a man or woman who is capable of standing on his own two feet emotionally.

To return to the psychiatrist and the clergyman, the question might be raised as to what are the essential differences between the methods of the two. There are several basic differences:

The psychiatrist is a physician, usually also trained in organic neurology, and as a physician he is able to determine those instances in which emotional disturbances are due to organic diseases, particularly of the central nervous system.

The psychiatrist spends a large share of his specialty training in studying normal personality development, interpersonal relationships, and interview technics. I do not believe that the clergyman's training ordinarily includes these topics.

A basic difference is that of attitudes, and this is a point that has caused some adverse criticism of psychiatry. The psychiatrist is not interested in or concerned with moral implications of the attitudes or behavior of the patient. This is a slight exaggeration, but it is essentially true.

For example, given a girl who is sexually delinquent, the formal attitude of religion would be, I believe, to look at the behavior as morally wrong (society as expressed by the judicial system would do the same). The psychiatrist, on the other hand, would be interested not so much in the moral implications as in the motives, aware and unaware, which produced the sexually delinquent behavior. As we physicians understand it at least, the psychiatrist's attitude would be that of science as a whole. The psychiatrist accepts the precept common to all science, that all effects have causes, that nothing occurs by chance, predestination, or for magical reasons.

However mysterious or un-understandable emotional symptoms or the behavior of a psychotic person may seem to be on the surface, the psychiatrist firmly believes with the rest of science that all of these effects (symptoms) have causes, if we can only find them; and judging the patient from a moral or ethical standpoint is not the job of the scientist or the psychiatrist since it is not helpful in understanding causes. In some quarters this has been interpreted to mean that the psychiatrist condones or excuses antisocial acts. This is not the case at all; it is merely that he is primarily interested in understanding why the behavior has taken place and in trying to alter future behavior by helping the patient to understand why he has done what he has done. . . .

The psychiatrist knows, as he comes to see patients in fine detail, that unconscious, or unaware, emotional factors influence conscious thinking and behavior. Here, again, has been a point of some conflict with religion which usually, I believe, indicates that the individual does what he does by conscious or logical determinations. A good example here might be the adult man who never can seem to get along with a person who is his superior, the boss, the commanding officer, the minister, perhaps even the doctor. This perverse sort of behavior is usually entirely unexplainable by the person—that is, he is usually completely unaware of the pattern he is blindly following.

It is not too difficult to understand this man's behavior, however, if one knows that as a child his father was a stern, unaffectionate disciplinarian who rarely tempered sternness with real feelings of love for the boy. The boy will react to this father with strong feelings of anger and hostility, with wishes to punish this parent. That anyone in his later life who comes to occupy a position superior to him, that is, becomes a father figure, draws unto himself these old angers and hatreds, is not too difficult to see.

But it is important to remember that this man himself is not aware of this connection. His behavior is being influenced by factors of which he is not aware. In this instance, will applying a moral or ethical yardstick, or will reason and logic change this picture? It is common experience that such a pattern cannot be changed unless the person first of all comes to understand these unconscious motivations. To take it a step further, would punishment or threats of it for such behavior help the situation? It is obvious that it would only throw gasoline on the fire since it will be resented and hated just as it was in childhood.

A good share of the psychiatrist's training consists in learning how unconscious factors operate and how in treatment these unaware motivations can be interpreted to the patient so that he can see them and be helped.

I doubt if anyone in our society has the opportunity to see people as intimately or in as dissected detail as the psychiatrist, and therefore, he may be in a position to express a valid opinion as to the effects of religion on the lives of people. It is my observation that sincere religious feeling and belief is the strongest force for stable living that exists in our society.

Believing this, the psychiatrist (and I think this is universally true) attempts in his treatment regime not to tear down religious belief, but to utilize its strong forces in every way he can to help the emotionally ill person to get well.

It is exceedingly rare for the psychiatrist to see a patient in whom he feels that conflicts over religious matters have anything to do with producing the illness, and in those few cases where there is a conflict, it is usually the fact that the patient has misinterpreted his religion or for nonreligious reasons has come to be unreasonably strict with himself in a religious fashion. While it is quite true that symptoms of a religious nature are common enough in certain psychoses, mainly in dementia praecox, it is also true that the mental illness has produced the symptoms and not religion the illness.

Summary

It is my opinion that psychiatry and religion are separate from each other, that each has well-defined reasons for being. The psychiatrist is a physician who treats illness—illnesses which come about mainly perhaps by faulty early interpersonal relationships. Psychiatry is not a religion and in no sense of the word is it a substitute for religion.

In certain areas psychiatry and religion do have overlapping edges. Since this is so, and since both professions have the same goal in mind, co-operation rather than conflict is what is needed. And perhaps the two can come to contribute much more to each other. Perhaps it is time that the two professions compared professional notes in the attempt to make this a better world in which to live.

Last Words of the Old Year

By H. HUGHES WAGNER

Here is a dialogue prepared for production on Watch Night by the pastor of Trinity Methodist Church, Springfield, Mass. He is author of The Word in Season, *a volume of sermons for the Christian Year, soon to be published by Abingdon-Cokesbury Press.*

(This is a dialogue between a hidden voice, representing the Old Year, 1950, and a preacher. It is most effective when the hidden voice is amplified. It should be timed to conclude just before midnight, at the turn of the year.)

PREACHER Nineteen hundred and fifty is dying, gasping the last fifteen minutes of life. Let us say "good riddance." It has not been a good year. It has not lived up to expectations. It has failed miserably in all the glorious hopes and dreams we looked forward to so confidently one year ago tonight. It has not reduced but rather has added to the turmoil and tensions of the world. It has brought violence and bloodshed—even a war in Korea—and preparation for world war everywhere. It has compiled a record of countless broken homes, of embittered relationships, . . .

1950 Now, just wait a minute, Mr. Preacher . . . just a minute!

PREACHER Where did that voice come from? I heard a voice.

1950 Of course you did. You heard my voice.

PREACHER Well, who are you?

1950 I am 1950. I am the old year . . . and I am dying. But with my dying breath I challenge those cruel and unfair words of yours.

PREACHER You challenge them? You whom we greeted a year ago with such promise and hope? Would you say that you have brought us peace and brotherhood and happiness?

1950 Please! Permit me to ask you a question or two. First, whose job was it to bring 365 full days to the world?

PREACHER Why, that was your job, of course.

1950 Did I fail?

PREACHER No, I'll admit that every day came on schedule.

1950 Did the sun fail to rise even for one dawning?

PREACHER No, every dawn is accounted for.

1950 Good! Good! And that was my job. You agree that I completed my mission. Now, whose job was it to fill those days with activity?

PREACHER Well . . .

1950 Did I make the decisions, or did you? Did I hurl any threats, or did man?

PREACHER Well . . .

1950 And have those troubles you mentioned arisen out of my failure to provide, or the failure of men to cooperate with each other, to be friends, to learn to live together?

PREACHER I probably owe you an apology, Mr.— er— 1950. I hope you will forgive me. I'll have to agree that you have made a point—a very good point. The unhappy facts, as I stated them, were correct enough, but, like most everyone, I sort of tend naturally to place the blame on someone else. All right, you were not . . .

1950 Now just a minute, Mr. Preacher! Just a minute!

PREACHER What now?

1950 I challenge your facts, too.

PREACHER You challenge the facts? You deny the evils and ills that have badgered us; you deny . . .

1950 No, I don't deny them. You told the truth. But you have not told the whole truth, and to fail to tell the whole truth is as much a lie as to tell an untruth. (Pause) *Is anyone working for peace?*

PREACHER Of course, millions of people are working and praying for peace. I doubt if there has ever before been such a will for peace.

1950 You didn't mention that! (Pause) *There is much hunger, but are any efforts being made to feed the hungry?*

PREACHER Oh, yes, probably more strenuous efforts than ever before are being made . . .

1950 You didn't mention that! (Pause) *You spoke of broken homes. Do you know of any homes filled with love and selflessness and goodness?*

PREACHER Surely, more, many times more, than those that . . .

1950 You didn't mention them! (Pause) *In spite of all the unhappy things which can be listed, it still remains, doesn't it, that during my administration your world, though involved in a small war, is trying to stop war through the United Nations.*

PREACHER Well, thank you. Thank you very much. And since you have started me thinking along those lines, I might add that I believe most people, as never before, are beginning to see that it is not more power or more science that we need—we have so much of them now that we are a frightened generation—not more power, but more *control*, more insight as to how to direct the power we have, more *character*. And right along that line, I believe that more people are more earnestly worshiping God than in former years; more people are taking seriously their heritage as the children of God; beginning to see that life, real living, is something more than beans and bread and appetites—beginning to realize that He who said, . . . *man shall not live by bread alone* was eternally right; and that the ancient prophet who said. *Not by might, nor by power, but by my spirit, saith the Lord* was eternally right, too.

1950 I am glad to see that you are getting straightened out about things. Now I shall die content. But grant this last request: be good to my successor, little 1951. He is young and over-confident. He'll learn. Experience will make him wiser—and humbler. But give him a chance. He will not fail you—just don't you fail him. And, above all, if and when you

do fail, don't blame him for it. Now the time of my departure is at hand. I am very tired. I wish to be buried in history with the fond hope that a few gentle remembrances of my sojourn here will remain.

PREACHER Before you go, 1950, would you give us your blessing? What final word have you for us?

1950 Final word? Well, let it be an old word yet new, because it has not yet been learned. When taken to heart it will be found to contain the key to life. Hear then these words, as my last blessing: "He hath showed thee, O man, what is good; for what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." And now, farewell.

PREACHER He hath showed us . . . what is good . . . for what doth the Lord require of us but . . . what was it exactly, 1950?

1950! . . . 1950! . . .

He is too weak to speak further. He is dying. We must remember, though what doth the Lord require of us bu*to do justly, to love mercy, and t walk humbly with our God.*

Let us meditate on this good thought, for these last moments, in silence.

On a Seven-Day Schedule

By H. S. COFFEY

The goal of Washington Street Methodist Church, Petersburg, Va., is reflected in its slogan: "Every Member a Worker and a Supporter of the Church." With members and organizations alerted for service in and outside the church, according to the pastor, two hundred new members have been received in the past two years.

WASHINGTON Street Methodist Church is a typical downtown church of 1,000 members in a city of 40,000 population. (It was organized in 1773 and has a rich history.) The church, occupying a place of leadership in the Petersburg District of the Virginia Conference, has shown a net increase of 100 members each year for the past two years. Its Official Board is composed of a number of the leading citizens of the community, with the present chairman of the board being superintendent of Petersburg's city schools. Professional men, colleg graduates, and day laborers all fe at home and work side by side i our church.

The M.Y.F. has a chapel all its own. Bishop W. W. Peele, who recently dedicated the chapel, is shown here beside the worship center with the M.Y.F. president.

The program of activities includ a seven-day-week schedule, twel months in the year. The slogan "E ery Member a Worker and a Su porter of the Church" is kept co tinuously before us. The membe ship is constantly on the alert f new members. Those who indicate desire to unite with us are given hearty welcome. A year-round pr gram of evangelism is carried on a mass evangelism is emphasized.

The pastor keeps a list of the me bers' birthdays, and each member ceives a birthday greeting card fr the church, followed by a pasto call. This serves a twofold purpo All members are dealt with alike a the membership receives at least o pastoral call a year.

Methodists moving into the co

munity are promptly reported to the pastor who, in turn, visits them immediately. The religious needs of each family are studied, and as far as possible the program of the church is geared to meet family needs. If a newly wed couple comes into the community, members of the Couples' Class contact them immediately. If the children in a family are of scout age and have an interest in scouting, the leader for this age group is directed to serve them. The church has every department of the scouting program, for both boys and girls.

We have found that youth will respond if they are given opportunities. The mistake many churches make is to be forever doing something for youth; young people want to do things for themselves. They want to be given credit for taking the initiative. Two years ago our young people were casting around for a place to meet—a place they could call their own. After considering a number of places, they decided to turn the basement of the parsonage into a rumpus room, where they could have things they wanted, including a snack-bar and a place for folk games. The parsonage basement proved to be just the place.

The worship program in the M.Y.F. at one time was not satisfactory because the meeting place did not help to create a suitable worshipful atmosphere. A committee began looking for a place to build a youth chapel. Two large rooms in the church, which were being used for storage space, were decided upon; and after all the details had been worked out, a lovely youth chapel is now filling a long-felt need. The results are phenomenal. Now the chapel is filled every Sunday morning and evening for the worship services. The young people eagerly await their turn in leading worship services. Kept open seven days a week, the chapel is used as a "wayside altar" for a passer-by to drop in for prayer and worship. Bishop W. W. Peele dedicated the chapel last July 7.

The M.Y.F. enters into all the phases of recreational life offered by the church and community. The young people's basketball team tied for the city championship, and their softball team is giving a good account of itself.

The M.Y.F. of Washington Street Church, like its adult organizations, is active seven days a week. With an average Sunday evening attendance of fifty, the "regulars" keep in touch with their comrades away at college, greeting them on holidays with parties.

The goal for the adult department is to enlist the interest of every adult in the church. The Woman's Society of Christian Service conducts an intensive program that contacts all the women in the church. The society hopes to enrol every woman in one of its eight circles. The men have two major organizations, the Board of Stewards and the Men's Service Fellowship, each of which meets monthly. The Board of Stewards, official body of the church, is responsible for the spiritual and financial program of the church. The Service Fellowship promotes fellowship and sees that every member is given something to do.

Washington Street Church believes that if the social, recreational, and religious needs of people are met, financial needs of the church will be met. To this end the church is putting forth every possible effort. A complete program of visual aids is offered in all the departments of the church. Movies are frequently shown following the evening hour of worship in the fellowship room.

The Men's Service Fellowship sponsored the Sunday evening service through August and September. Emphasizing Family Night, these services were held in the fellowship room. The first service was built around "The Prayer Life of Jesus," the second "The Home," and another "Youth Night." These services were very popular; they helped to answer the discouraging problem of the summer slump.

The results: the church school during the past two years has more than doubled. The vacation church school this summer was three times larger than it was three years ago. Attendance at both morning and evening services shows a healthy increase; and the spirit of optimism is evident in every department of the church. Three of our young men are ministerial students, and one young lady is in training for full-time Christian service.

The Pastor Needs an Office

By C. STANLEY LOWELL

Many headaches connected with medium-sized-parish administration might be eliminated. The pastor of Wesley Methodist Church, Washington, D. C., tells how. The arrangement suggested, he says, will be better for all concerned—especially the occupants of the parsonage.

THE HARDEST kind of church to run, I am convinced, is the one of medium size—300 to 600 members. When you get into 1,000 members you generally have some kind of staff. The work can be organized in such a way that it makes no hardship for anyone. A small parish of 100 to 200 members is not large enough to become oppressive. But when you must handle alone a parish of 500 members, without a secretary, without a parish visitor, and without a youth worker, it can be pretty rugged.

The worst thing about it is that the pastor's wife and family are usually the victims of the medium-sized parish. Since such a pastor will often have his study in the parsonage and no office on the outside, all the parish business must be channeled there. The parsonage wife becomes an unofficial, unpaid, and unappreciated secretary who has to relay messages to the pastor, make decisions in his absence, and add to her already complicated duties by keeping all the affairs of the parish in mind and in hand.

This is, of course, a barbarous procedure, unfair to all involved. It is the principal reason why the lot of a clergyman's wife is so difficult and unenviable. She has the same domestic responsibilities as other women. There are the meals to be planned and prepared, the house to be kept in order, children to be cared for, and so on. The parsonage wife has no more in the way of equipment and help to meet these responsibilities than have other women of the church. She often has less. In addition, she can and should participate in the activities of the church on the same basis that any other woman would. All of these responsibilities constitute a full-time career; indeed, they are more than a full-time career.

Now, take a wife who already has her hands more than full and add the responsibilities of church secretary. The result is just too much: it is bad for the wife, bad for the children, and bad for the pastor himself. It is a constant source of interruption and disruption in the parsonage life. It denies the parsonage family anything like a normal home situation. No wonder "p.k.'s" are wild!

In what other profession or occupation would such a condition obtain? Would a lawyer have his office in his home and see his clients there? Would a coal dealer take his orders at his home and expect his wife to keep track of them? Would a dairy operator expect his wife to inform the driver that Mrs. B. wants two quarts of milk instead of one tomorrow? No: a home ought to be a home—not a place of business. The same thing goes for the parsonage. It, too, ought to be a home—not a place of business.

The tragic thing about such a parsonage situation is that it need not be at all. The pastor who is reasonably alert and passably firm can do a great deal toward correcting it. He can by good management preserve for himself and his family a reasonable facsimile of a normal home. Granted that the budget will not permit a church office and a secretary, what can be done? The pastor can get himself a cubby-hole of some kind, preferably at the church but somewhere else, if necessary. It must definitely not be anywhere under the parsonage roof. Let this place become his base of operations. He might have his books and do his studying there during certain hours of privacy. But above all, let this be the place where he deals with the public. Let him instal a phone there and pay for it out of his own pocket, if necessary, till the parish sees the wisdom of it. Then let the parish be given to understand that at certain hours, barring providential interruptions in schedule, the pastor will be there. He may be reached by phone or by personal call *at those hours.*

Let the pastor be very conscientious in keeping to the schedule he sets. The schedule should, of course, be planned with the parishioners in mind. At what hours would it be convenient for them to make their calls? Once these hours have been determined and the schedule formed, the pastor should adhere to it. The people will soon come to appreciate that he will be available at this particular place during these particular hours. They will discover that it is a more simple matter to go to him or call him there than to try to reach him somewhere else or to bother him at his home.

All this is as much a matter of parish education as anything else. Once the parish gets the habit, once the people get to thinking of the pastor in terms of certain hours and a certain place, then it is done. One cannot, of course, be arbitrary about it since the whole basis of Protestant operations is volitional. But a little persistence, a little firmness, a little tact will go a long way.

It goes without saying that the pastor must always be available for emergency calls. Death, serious illness, and catastrophe do not wait on office hours. The pastor must be ready to serve in all hours of special need. In advocating the idea of a systematic approach to the pastoral task I am obviously not referring to such calls. They are rare and infrequent. They do not constitute the parsonage problems. I am referring rather to questions about the arrangements for the Men's Club dinner, the time of the W.S.C.S. district meeting, and a letter of recommendation for John B. who wants to gain admission to a college. It would be no hardship on anyone and would, indeed, expedite

the entire church program if such matters were handled systematically at a given time and place.

The principal objection to such an arrangement is that "the people won't like it." There is a feeling that the parish has so long been accustomed to slipshod procedures that any attempt at systematizing them would prove unpopular. This fear is quite unfounded. The fact is that people have an inherent respect for order. The pastor who proposes to do his work in a systematic way will not suffer. He will, on the contrary, win the admiration of his people. He will be regarded as progressive and "up and coming." Once they have become accustomed to such a mode of operation, the parishioners would never want to return it to the old way.

Not only will the parish prefer the new program, it will be a boon to the parsonage wife, to the family, and to the pastor himself.

Whats and Hows of Membership

By GILBERT H. ROGERS

This pastor favors aggressive pastoral leadership in preparing young people for church membership. Stressing the importance and sacredness of adequate training, he outlines here a plan that he follows in his ministry at the Methodist Church, Wells, Minn.

IN RECENT years Methodism has been extending the scope of its training program for boys and girls who are to be received into church membership. It is well that we are doing this. Converts in a revival meeting are no longer the principal source of church members among youth. Building on the training of church and home, we seek to maintain continuity of Christian experience by receiving them into full membership in the church. For better or for worse, this is what we are doing. It is imperative, then, that our training procedures be thorough and adequate in every respect.

Our first need is to build a systematic program that will function year after year. A spasmodic gathering of a class every few years will not do the job effectively. The best plan is to receive a class every year. This can be done in all except the very small church unless one strikes one of those occasional cycles where the young people of church-membership age are practically nonexistent for a year or two. In the very small church one can have a class every two or three years.

What should the class be called? A variety of names are in use: Confirmation Class, Catechism or Catechetical Class, Pastor's Class, Membership Training Class. I favor Confirmation Class. As well as having the more spiritual connotation, the word carries the weight of tradition. Use of the word need not at all convey the Roman Catholic sacramentarian idea that confirmation is something mystical that the pastor and church perform or impart, thus making the recipients Christians. Of course, there is mystery in it—but that mystery is the work of the Holy Spirit in the heart of the sincere believer. In The Methodist Church persons are enrolled as preparatory members as soon as they are baptized. When they are older and have received proper instruction they understand what it means to be a Christian. Therefore, they renew the vow which their parents made for them at the time of baptism. That is why the question about "the renewing of the baptismal vow" has been recently added to the other three questions asked of all who are received into membership in our church.

There are Methodist churches in which the classes are taught by laymen. This is a mistake. By all means the pastor should assume this obligation and be grateful for the privilege. The catechetical work is an integral part of the total educational program of the church. None is better qualified than the pastor to bring things together, compare our doctrines with those of other communions, and lead the boy or girl into a personal acceptance of Christ as Savior.

When should the class begin? A good time to start is in the fall when boys and girls return to school. Likewise, if you are going to draw lines of eligibility on the level of a certain public school grade, the autumn beginning is advantageous. Many church schools have promotion in the fall, also. It all fits in: new classes, new work, new teachers—in church and school.

How old should the participants be? In the 1948 *Discipline*, paragraph 123 states that baptized children should be organized into classes "when they have reached the age of twelve, or at an earlier age when it is deemed advisable. . . ." I believe they should be at least in the seventh grade or be old enough to be in seventh grade if they have missed a year for some reason or other. This will make them average around thirteen years of age when they are confirmed. Usually there will be some older ones in the class who were missed before or who are new in the community. I have sometimes taken in a youngster in the sixth grade if he lived far out in the country and his parents had two or more children and wanted to have all of them in the same class so as to avoid a lot of extra driving.

When and where should the class meet? If you are fortunate enough to serve a station, you may want to teach your class during the regular Sunday morning session of the church school. If this does not give you enough time you can supplement this with Saturday morning sessions in the spring during the last few months before the class is confirmed. Your class would then meet in the church, which is the best place for it. If you serve more than one church you will have to make other arrange-

Pastor Rogers is shown above with the 1950 membership class of the Methodist Church, Wells, Minn.

ments; you may meet a group at the outpoint before the regular service. Saturday meetings may be in the parsonage, but whenever possible I like to have them in the church.

How long should the instruction last? The 1948 *Discipline* (par. 123) reads that the instruction should be for a "minimum of thirteen sessions." Some annual conferences have higher minimum requirements. Many of our pastors hold a class for an entire year.

I get my new class after Promotion Day in September. Since I serve a station, I meet the class during regular Sunday morning sessions of the church school. I hold my confirmation service in May or June, preferably on Pentecost Sunday (especially if that comes before school is out). Palm Sunday is fine, but it is rather early and is a big day in its own right. Pentecost is, of course, a most appropriate time. After the first of March, I have a supplementary session on Saturday mornings. After confirmation I continue with Bible study until I get my class in the fall. I have sometimes started my new class during the Vacation Church School in June. Certainly a year is not too long. Our Lutheran friends train them for two years.

What materials are available? Generally speaking, our church school literature is excellent. But in materials for the Confirmation Class we lag far behind other denominations. Happily, the Board of Education seems aware of the situation and is promising to publish new materials.

At present, however, it is every man for himself. The variety and freedom of Methodism is fine, but should we not have at least a limited degree of uniformity so that all of our young people will be trained in church history, Methodist history, our doctrines, symbols, liturgy, and organization?

When it comes to the confirmation service itself, everything ought to be done to make it impressive. It ought to be a "great day" in the life of the young people who are to be received. I always have a public examination of the candidates on the previous Sunday. This need not be a mechanical procedure at all. Adults like to know that the young people are being adequately prepared.

A robed class helps to make the service more attractive. Robes can be rented from various companies for about two dollars each. This practice is actually less expensive in the end, for it does away with the need for purchasing new clothes for the occasion. There are no economic or social distinctions when the class is robed. Colors such as blue or maroon are more appropriate for youth than black. If the minister wears a black robe, white nylon robes are nice for the entire class. With this setup white shirts and black bow ties look good on the boys. In our church we present each young person confirmed with an inexpensive corsage which is pinned on the robe.

A processional headed by two of the previous year's class conducts the young people to the front of the church where a special section has been reserved for them. Using the regular service of the Methodist Ritual we observe the laying on of hands. This practice is scriptural being used in the early church as indicated in the Book of Acts.

All through the year of instruction we encourage members of the class to attend church. We set a minimum of 75 per cent attendance in church. How can we expect them to attend after confirmation if they do not come before? We have an attendance chart on the wall at the rear of the church where we mark the attendance of all youth from the seventh through twelfth grades. Members of the class are given notebooks in which they keep notes on the pastor's sermons. On Confirmation Day we give an award for the best notebook; also attendance awards for all young people of both senior and junior high school groups.

Usually, around the time of confirmation, the class goes on a picnic or a trip to some place of interest. We emphasize that their first duty is to attend church. We want them in both Sunday school and church, but if they must choose, they should choose church. Before entering the Confirmation Class the reverse choice was indicated. Average attendance of our youth in church is better than 5 per cent.

It is well that we are improving the procedures for the training of our youthful church members. Gone are the days when a pastor can, without planning, gather a group of youth of widely scattered ages, meet with them three or four times, and then receive them into the church. We must do more than that now.

preview of methodism

Lesson Materials for Church Schools

Adult publications will continue in December a study of "Some Pioneers of the Early Church" in the International Lesson Series. In January, the Adult Learning for Life Course will be "The Church Universal." Older Youth will complete in December a three-month course on Methodism; high-school students will study in January "Our Church and Its Ministry."

The annual mission study emphasis will occur in January. Special courses are planned in group-graded lessons for primary, junior, intermediate, and senior pupils on "The Church in Out-of-the-Way Places," the home missions theme. Two pamphlet missionary units are also available. They are *Friends at the Crossroads* for juniors, by Carolyn Muller, and *Churches Everywhere in Our Country* for primaries, by Mamie Ledbetter.

Special lessons and features on the Christmas theme are found in nearly all periodicals for December produced by the Editorial Division of the Board of Education. January materials will concentrate on the home missions theme. In February the focus of the periodicals will take into account the observance of Race Relations Day.

Early in January the Curriculum Committee of the Board of Education will have its annual meeting in Nashville, Tenn., to plan curriculum materials for October, 1952, through September, 1953. Bishop Paul E. Martin of Little Rock, Ark., chairman, will preside. C. A. Bowen, executive secretary of the Editorial Division, serves as secretary.

FOURTH SUNDAY LEAFLETS

Some startling facts are given regarding the sale of beverage alcohol and its effects in a new leaflet issued by the World Service Agencies for distribution in local churches on the Fourth Sunday in January. The title of the leaflet is "It's Not Yet Settled," referring to the liquor problem.

Text of the leaflet, printed in two colors, was prepared by the Board of Temperance. Quantities of the leaflet for distribution to church members may be obtained free by any pastor on ordering direct from the Service Department, 740 Rush St., Chicago 11, Ill.

Woman's Activities

The Woman's Division has a goal of establishing in every local Methodist church in America some relationship to the Woman's Society of Christian Service—by forming a society where none exists, a Wesleyan Service Guild, or by having one or more members of the local church active in some Woman's Society.

In more than one hundred Guild Week Ends last summer a special effort was made to stress the Advance program of the Woman's Division. Another emphasis of the Guild is on the work of the United Nations. Plans are already under way in one Texas annual conference to send one hundred women to New York for a United Nations Seminar, and to Washington for a churchman's seminar.

The current study book on corporate worship, *We Seek Him Together*, is by Maude White Hardie. It contains an annotated bibliography. The guide for this book has been prepared by Marie Cole Powell.

A new leaflet, *"In Spirit and in Truth,"* by Hazel Brownson, is an aid in preparing worship services. These materials will continue to be timely as the Lenten Season draws near.

FOR CHRISTMAS WORSHIP

Pastors can still obtain copies of the new folder, *Christmas Worship in the Home*, produced by the Department of the Christian Family, Board of Education. It is a four-page piece containing a worship service for use in the home at Christmastime, and on the cover is a lithographed picture of "The First Christmas," by Fredericks.

Prices are $2 per hundred; 30 cents per dozen. Order from the Service Department, Box 871, Nashville, Tenn. (See advertisement in the November issue of THE PASTOR.)

ECUMENICAL CONFERENCE

Plans are going forward for American participation in the Eighth Ecumenical Methodist Conference to be held in Oxford, England, August 28-September 7, 1951.

Members of the executive committee of the American section of the conference met in Chicago, October 23, to consider possible speakers for the program which will develop the theme, "The Methodist Tradition in the Universal Church and in the World."

Bishop Ivan Lee Holt of St. Louis, chairman of the Western section, was in charge of the committee meeting. Others present were Oscar Thomas Olson of Cleveland, secretary; and Bishop Charles C. Selecman of Dallas, Texas.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

Dec. 3—Advent Sunday.
Dec. 4-7—Council of Bishops meets, Hotel McAlpine, New York, N. Y.
Dec. 8-9—Called meeting of the Commission on Ministerial Training meets, Buck Hill Falls, Pa.
Dec. 9—Executive Committee of the Commission on Chaplains meets, Buck Hill Falls, Pa.
Dec. 10—Universal Bible Sunday.
Dec. 10-13—Annual meeting of Board of Missions and Church Extension, Buck Hill Falls, Pa.
Dec. 14—Executive Committee of the Methodist Committee for Overseas Relief meets, New York, N. Y.
Dec. 25—Christmas Day.
Dec. 31—Student Recognition Day.
Jan. 1—New Year's Day.
Jan. 2-5—Southeastern Jurisdictional Council meets, Savannah, Ga.
Jan. 2-5—Curriculum Committee meets, Nashville, Tenn.
Jan. 6—Epiphany.
Jan. 7-14—Universal Week of Prayer.
Jan. 8-15—National Training Conference for youth directors, Nashville, Tenn.
Jan. 10-11—University Senate meets in connection with the National Association of Schools and Colleges of The Methodist Church, Claridge Hotel, Atlantic City, N. J.
Jan. 11-12—The Commission to Study the Ministry meets, Chicago, Ill.
Jan. 12—Commission on Public Information meets, New York, N. Y.
Jan. 16—Seminar for instructors in pastors' schools, Emory University, Ga.
Jan. 16-18—National Conference on Youth Summer Agencies, Gibson Hotel, Cincinnati, Ohio.
Jan. 30-Feb. 2—Colorado Pastors' School, Iliff Theological Seminary, Denver, Colo.
Feb. 4—Commitment Day.
Feb. 7—Ash Wednesday.
Feb. 11—Race Relations Day.
Feb. 18—Day of Prayer for Students, sponsored by the World's Student Christian Federation.
Feb. 18-25—Brotherhood Week.
Feb. 25—Layman's Day.
Feb. 25-Mar. 1—National Week of Visitation Evangelism.
Feb. 27—Annual meeting of the Board of Hospitals and Homes, Congress Hotel, Chicago, Ill. (preceded by committee meetings on Feb. 26).
Feb. 28-Mar. 1—Annual Convention of the National Association of Methodist Hospitals and Homes, Congress Hotel, Chicago, Ill.

Youth Workers Will Meet Soon

Ushering in the new year will be two meetings of churchwide interest sponsored by the Youth Department of the Board of Education.

The National Conference on Youth Summer agencies is scheduled to be held in Cincinnati, Ohio, January 16-18. Speakers slated are Eugene Smith, executive secretary of the Division of Foreign Missions; Hedley Dimock of George Williams College, Chicago; Reynold Carlson, national president of the American Camping Association; Isaac Beckes, president of Vincennes University.

Joseph W. Bell is in charge of arrangements. Invited are deans and directors of intermediate, senior, and older youth camps, institutes, and assemblies; executive secretaries of conference boards of education and conference directors of youth work; business managers of camp and assembly grounds; and deans of girls' camps and conferences sponsored by the Woman's Society of Christian Service.

Registration forms are available from the Youth Department, Box 871, Nashville, Tenn., and from conference executive secretaries.

Another meeting will be held at Scarritt College in Nashville, Tenn., early next year. Invited to attend are conference directors of youth work and intermediate work. More than 50 directors from all parts of the country are expected.

FOR LAYMEN'S DAY

During the winter quarter (December, January, February) Laymen's Day, which this year falls on February 25, is the highlight on the calendar for the General Board of Lay Activities.

For a topic this year the board members and staff have chosen "When a Layman Worships." This topic was selected because Laymen's Day comes in 1951 on the culminating Sunday of the Week of Dedication, and a devotional theme such as that one selected is regarded as being especially appropriate.

Harry N. Holmes of New York, former lay leader of the New York East Conference and a well-known Methodist lay speaker and writer, has been selected to prepare the material for the laymen who will be occupying the pulpits on Laymen's Day. The material will be so prepared that it may be delivered by one speaker or a number of speakers in the same worship service, depending on local practice and preference. The material will be placed in the mail so as to reach all pastors and lay leaders sometime in early January, in order to allow ample time for the preparation of the Laymen's Day service.

PLANS FOR EVANGELISM

A Week of Visitation Evangelism is scheduled for December 3-7, in co-operation with the United Evangelistic Advance sponsored by nearly forty Protestant denominations. The Board of Evangelism is urging that pastors "avail themselves of this opportunity to prepare for an Easter attendance at Christmas." *Shepherds* for December carries articles on this task. In addition, Tidings has prepared a leaflet entitled *"Christ in Christmas,"* by G. Ernest Thomas.

For churches that wish to hold a covenant service on Sunday, December 31, John Wesley's order of worship is available from Tidings (100 copies for $1.50). This year a new order of worship, "Our Glorious New Crusade," has been prepared by Gordon Pratt Baker, now of the Board of Evangelism (100 copies for $2). Covenant cards are available also (100 for $1.50).

January has been designated as the month of evangelism in the church school.

Order any of the above-listed materials from Tidings, 1908 Grand Ave., Nashville, Tenn.

HOSPITALS AND HOMES

Pastors can obtain on request listings of hospitals, homes for the aged, and homes for children and youths affiliated with the Board of Hospitals and Homes. These are on convenient single sheets. Locations and names of superintendents are included along with capacities and other pertinent information.

Requests should be made to the Board of Hospitals and Homes, 740 Rush St., Chicago 11, Ill.

BULLETIN ILLUSTRATIONS

"Mimeograph Illustrations," formerly released from 150 Fifth Avenue, New York City, to a list of ministers ordering them are now being issued by the World Service Agencies in Chicago.

These are line illustrations printed four on one side of a sheet, 8½ by 11 inches in size, together with suggested captions. The designs can be transferred by stylus for use in the church bulletin, parish paper, or for other use.

For $1 a year the illustrations will be sent bimonthly. Send orders to Thomas B. Lugg, 740 St., Chicago 11, Ill.

Methodist Headquarters

Findings of the Commission to Study the Advisability of Establishing a Methodist Headquarters will depend somewhat upon the recommendations of the Church Survey Commission and will not be reported until early in 1952, Bishop Clare Purcell of Birmingham, Ala., chairman of the headquarters commission, said following a recent meeting in Chicago.

The 1948 General Conference authorized the fifteen-member commission "to study the advisability of establishing a Methodist center or general headquarters and similar jurisdictional facilities."

Commenting on the magnitude and difficulty of the task assigned to the group, Bishop Purcell said that the commission had been studying various phases of the problem, but that no conclusions had been reached. Any rumors that the commission has already progressed to the point of selecting one particular site are, of course, without foundation, he said.

Bishop J. Ralph Magee of Chicago is vice chairman of the commission and Miss Margaret Currie, Saco, Maine, is secretary.

INTERCHURCH TRANSPORTATION

W. M. Cassetty, Jr., of Chicago, executive secretary of the Transportation Bureau of The Methodist Church, has been re-elected chairman of the Interchurch Transportation Committee. He has headed the organization for several years.

The Interchurch Transportation Committee is a co-operative organization of twenty-one Protestant denominations and the Roman Catholic Church in handling church transportation matters. It represents a combined church membership of more than sixty million persons.

LAYMAN'S DAY LITERATURE

Harry N. Holmes, prominent Methodist layman, is writing the literature for Layman's Day, February 25, 195

Entitled "When a Layman Worship . . . ," the material will be availab shortly after January 1. The topic w chosen to tie in appropriately wit Dedication Day, marking the close the Week of Dedication, February 1 25.

Holmes, of Ridgefield, Conn., w born in Australia and is a former Ne York East conference lay leader ar member of the Board of Lay Activitie

The Ministry and the Advance

The Interboard Committee on Christian Vocations reports that in the spring and summer of 1951 the Advance will be primarily concerned with the ministry of the church. It is planned that this shall be a time of recruitment and an occasion for discussion of the place of consecrated professional leadership in the life of the church.

Stress will be laid on the pastoral ministry, but without neglecting the other ministries of the church. The essential sacredness of all useful work will be dealt with in this phase of the advance. Three main points of emphasis will be (1) the Christian character of all useful vocations; (2) the total ministry of the church through all church related vocations; and (3) the pastoral ministry.

Three types of conferences are being planned with the intent of reaching young persons with the challenge of a Christian vocation. The first includes meetings on the conference or area basis sponsored by the bishops. These will be held primarily for young men who may be candidates for the pastoral ministry.

The second type of meeting is to be sponsored by annual conference Commissions on Christian Vocations. It emphasizes the total ministry of the church: the pastorate, medical services, missions, Christian education, journalism, and others. Expected to attend are both young men and young women.

The third type of meeting is to be called the Campus Career Clinic, and will be encouraged on all Methodist college campuses and under all Wesley Foundations on campuses of state and independent universities. The Campus Career Clinic will also stress the total ministry and will involve both young men and young women.

Information on the general program during this period of the Advance, and pamphlets covering the above-mentioned types of conferences, has been prepared by the Interboard Committee on Christian Vocations, P. O. Box 871, Nashville, Tenn.

PRESS RELATIONS FOR THE PASTOR

Churchmen, Let's Go to Press! a short manual on the writing of religious and general church news for the secular press, has been published by the Commission on Public Information of the Methodist Church.

The booklet was written by Holt McPherson, managing editor of the *Daily Star*, Shelby, N. C., and a member of the commission. It compresses a brief course in religious journalism and ministerial press relations into sixteen pages. It is especially recommended to the pastor or layman responsible for relaying the news of his church to the local press.

A copy will be sent without charge. Address a post card to your nearest office of Methodist Information: 150 Fifth Ave., New York 11; 810 Broadway, Nashville 2, Tenn.; 740 Rush St., Chicago 11, Ill.

THE CHRISTIAN ADVOCATE

Pastors in the Western and South Central Jurisdictions have completed their annual subscription campaign for *The Christian Advocate*, and the good results are being tabulated as we go to press.

Gains are being recorded in every state with Texas, California, Washington, and Oregon leading in percentage increases. Kansas, Nebraska, Oklahoma, Missouri, and Colorado are adding several thousand new names to their present substantial lists.

This year's goal is one in ten: One subscription for every ten active members. Hundreds of churches have already reached this figure. Many have gone on to place *The Christian Advocate* in every home.

The campaign cycle moved on to the North Central Jurisdiction on November 15. On or about January 1 pastors in the Northeastern and Southeastern Jurisdictions will receive lists showing present subscribers and promotional helps for their campaigns.

BIBLE SUNDAY SET

Universal Bible Sunday is December 10 this year. This observance, as well as many other features in connection with the translation, publication, and distribution of the Bible, are promoted by the American Bible Society, an interdenominational organization that is one of the official World Service agencies of The Methodist Church.

The American Bible Society "has as its single, simple purpose to encourage the wider circulation of the Holy Scriptures, without note or comment and without purpose of profit, to every man on earth in whatever language he may require."

Further information may be obtained from the American Bible Society, 450 Park Ave., New York 22, N. Y.

CALL FOR YOUNG MINISTERS

Crossroads is the first moving picture made under the direction of the Radio and Film Commission of The Methodist Church. It was made for the Council of Secretaries to serve as an aid in recruiting young men for the ministry. It was produced by the Apex Film Corporation under the supervision of Nathaniel F. Forsyth, Howard E. Tower, and Harry C. Spencer.

This is a 16 mm. black and white film and takes 35 minutes to run. Church groups desiring to rent the film should order from the nearest branch of The Methodist Publishing House. Rental fee is $10. Those churches that may desire to purchase prints (at $200 each) should write to H. S. Van Deren, Jr., 810 Broadway, Nashville 2, Tenn.

EVERY MEMBER MATERIALS

Immediately upon the recent announcement to pastors and district superintendents of the new 1950-1951 series of Every Member Canvass materials, a "literal flood" of orders for samples and quantities was received by the issuing office of the World Service Agencies in Chicago.

Items in the series include an educative piece for pastors and committees, "The Every Member Canvass, Why You Need It, What It Can Do for Your Church"; a new booklet, "How to Organize and Conduct the Every Member Canvass"; "Minister's and Campaign Committee's Operation Sheet"; "Pointers": a two-color leaflet. "Give to Your Local Church and Methodist World Service"; a new, large color poster; a graph showing the division of the World Service dollar; pledge cards for both the divided budget and the unified budget; "Talking Point" cards for visitation teams; and other items.

A free sample set may be obtained by writing direct to the Publicity Office, Council of Secretaries, World Service Agencies, 740 Rush St., Chicago 11, Ill.

SUNDAY EVENING MATERIALS

The "Source Book for the Methodist Sunday Evening Fellowship" has reached another stage in its development. it has been announced.

Beginning with the second quarter of 1951, the "Source Book" will become one of the regular issues of the Editorial Division of the Board of Education, with Walter N. Vernon as editor.

Beginning with the April-May-June (1951) "Source Book," church schools may include this periodical in their regular quarterly orders for church school literature, or it may be ordered separately as in the past.

your right to say it

WHAT THEY SAY ABOUT *THE PASTOR*

JOSEPH B. ROE • *Bayard, Neb.*

I count THE PASTOR as the most helpful periodical that comes to my desk. With its various departments it covers every area of the pastor's work and gives valuable suggestions for each area. I couldn't do without it.

ROBERT GRUMBINE • *Duke Divinity School, Durham, N. C.*

I find THE PASTOR increasingly helpful to me in my work, and I wish to express my thanks for such a stimulating professional magazine.

THE "D.S."—COMET OR PLANET?

EDWARD LAIRD MILLS • *Palo Alto, Calif.*

William A. Caldwell ("The Decline of the D.S.," THE PASTOR, Sept., p. 12) calls attention to an intriguing and perplexing question. Many observers believe that Methodism is headed toward a diocesan episcopacy which would put bishops into actual and intimate contact with local churches and would sharply reduce the number of district superintendents required. Those who remained would become executive assistants to the bishops with defined functions rather than delimited territory.

They might be called archdeacons or, preferably, presiding elders. The latter title carries spiritual implications that are sadly lacking in the mundane name of "district superintendent." Such a change, which may lurk just around the corner, imparts an academic flavor to any suggestions for improving the institution as it is. However, here are three:

There should be prepared and published a manual of information and suggestion for all new appointees. As things are now, they must stumble blindly along for at least a year while orienting themselves. There are hundreds of ex-superintendents who have learned from experience the functions, obligations, relationships, and challenging opportunities of the office. That hitherto unused wealth of knowledge might well be drawn upon to provide the material from which a competent editor could select and codify the ideas and methods likely to help new men.

The besetting weakness of new superintendents is their ambition to bring in the kingdom of God singlehanded. Hence, their automobiles run up amazing mileage and their datebooks are filled to overflowing. It has not occurred to them that their record must be made for them by the pastors supervised by them. If these men are confused and nervous, the district record will be poor no matter what the superintendent does. Moreover, his success or failure as an officer of the church will be determined in the second half of his six-year term. During the first half he must work with a machine fashioned by his predecessor and one which imperfectly reflects his own ideals and methods. Only gradually can he assemble the personnel which does reflect his desires and emphases. The essential virtue of patience is often conspicuous by its absence.

Finally, many district superintendents and an occasional bishop need to repent and be converted. They spend too much time discussing the relative merits of preachers and too little in analyzing the needs of communities and planning the Methodist contribution toward meeting them. Only a thin line separates the former activity from the vice of gossip. Non-Methodist executives who are not burdened with appointing pastors have a much higher batting average in this field. For this Methodist deficiency the preachers are partly to blame. As long as they camp on the superintendent's doorstep and clamor for wider recognition and bigger pay, he cannot give the requisite study to local situations or take the time to tailor skilfully personnel to fit a place.

OBVIOUS SOLUTION

WILLIAM F. DUNKLE, JR. • *Grace Church, Wilmington, Del.*

An article by Arthur Bruce Moss entitled "Ordination and the Sacraments" in your current issue, and similar discussion since 1948 in other Methodist periodicals, makes me wonder why an obvious solution has not been generally proposed for the problem of sacramental administration by accepted supply pastors.

Accepted supply pastors may be fully ordained, first as deacons and then as elders. There is now in our Methodist Discipline, as there has been for many, many years, ample provision for the ordination of local preachers. Paragraph 393 (2.) and 402 (2.) clearly indicate that accepted supply pastors are given the right of full ordination by which they may administer the sacrament with the same authority any Methodist minister can have.

Ordination is not limited to confer ence members. The Methodist Churc can use hundreds of ordained loca ministers both as supply pastors and a assistants in administering the sacra ments in our churches. I need four or dained ministers each time I administe the Lord's Supper in my church an would heartily welcome the assistanc of ordained local ministers. . . .

Why don't we simply urge all ou accepted supply pastors to become o dained? Do these brethren object b cause it takes four years to achie full ordination? Counting time spe in seminary study, this is about th same length of time required of co ference members before they are ful ordained. . . .

Is it felt that the four years of servi and preparation while either a confe ence member or an accepted supp pastor is awaiting full ordination leav his congregation too long without sacr ments at his hands? Surely it is f this that we have district superinten ents—among other reasons—to bri the sacraments quarterly to congreg tions whose pastors are not yet dained. This was one of the functio of the presiding elders from the beg nings of American Methodism. . . .

A district superintendent is not like to have so many such churches as make it impossible for him to vi them quarterly for sacramental servic However, there are usually enough tired ministers in most districts to he in scheduling these services, and that matter other pastors who are dained can be called on occasiona to exchange pulpits with unordai brethren to administer sacraments.

No Methodist pastor need remain ordained longer than the first four ye of his ministry. Not more than f years of service and a bare minimu study will achieve for any Metho minister the authority to administer sacraments. Is that too much to a Why should our accepted supply p tors need to have exceptions made their case?

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

Transfer of Membership

Here is a person who is still a member of the church back home although he is now living in a new community. He may be there for a year or for twenty-five years; he is not certain, but there are certain things he will do.

1. He will rent or buy a home in which to live.

2. He will buy his groceries, clothing, and other necessities at the local stores and shops. He will open an account at a local bank. Perhaps his life insurance payments will be transferred to a local office.

3. His children will enrol in the local schools.

4. He transfers his social relationships to local groups.

5. He brings with him his furniture, his car, his dog, everything except his church membership; the most sacred thing he has in this world.

Why should he transfer his church membership to his new home?

1. He should give his support to the church in his new community. He must depend upon the services of the local stores, banks, schools, and he must support the activities of the community if he hopes to have the respect of his new neighbors. He may say that he "supports the church back home." He may, and that is a fine thing to do if he can afford it, but he can't go back there for his public worship or to take his children to Sunday school. He must look to the local church for these services.

2. There is nothing that will help a family to become established in a new community like uniting with a church there and participating in its services and activities.

3. Finally, to transfer one's membership will be a definite spiritual help. If he has no church ties in the local community, he is likely to become slack in his church going, the spiritual life begins to fade, and directly he is drifting away from the church. That annual visit back to the "old home church" is fine, but it is not enough.—***James Tilden Browning.***

(Pastor, Johnson Memorial Methodist Church, Huntington, West Va.)

Jack of All Trades

It is true that the average minister is called upon to do a greater variety of things than almost anyone else. He must be a good public speaker, have a fair knowledge of music, radiate personal charm, be an athletic director, qualify as a business executive, be a financial wizard and, in addition, combine the abilities of secretary, janitor, and general odd-job man. There is no other profession that requires one to spread his qualifications over so wide an area. Church people have been unreasonably demanding of their pastors; and frequently they expect the full-time service of the minister's wife thrown in free. Ministers are public servants, but their service has been abused.

The blame, however, is not to be placed upon the layman alone, for the minister himself is often at fault. A child whose mother continues to dress and feed him beyond babyhood need not be surprised if he does not lose his baby ways. Not only is it unfair for the minister to do the myriads of odd jobs that need doing around a church, it is unfair to the church members.

The small church may not produce the variety of abilities to be found among a large membership, so that, in the beginning, the pastor may be the only one who can compose an adequate business letter or care for the Boy Scouts. But since members of the small church can be educated to qualify for these various duties, it is unnecessary—and, indeed, wrong—for the pastor to be overburdened.

The minister who becomes a jack-of-all-trades is being kind neither to himself nor to his people. His job is to win people for Jesus Christ and to direct them into ways of service for the Master. Only as they learn to share in the responsibility of conducting the church enterprise has he fulfilled his task.—***Donald A. Ottinger.***

(Pastor, Clifton Methodist Church, Clifton Heights, Pa.)

Sponsored Services

Each Sunday during the year a regular member of the church is asked to be responsible for the attendance of one morning worship service. He is called a "sponsor," under a plan that has worked successfully in some of my churches.

The member is notified far enough in advance to contact anyone he believes should attend church. In addition, that member is asked to send at least ten personal invitations to persons he knows are not attending any church, asking them to be their guests at the sponsored service.

The name of the sponsor appears in the church bulletin. In the event a member cannot sponsor the service assigned to him, he is responsible for securing a substitute to act in his place.

No one is "picked out" for this truly Christian work. The assignments are given out in alphabetical order. No one is overlooked. In large churches it may take over a year to exhaust the membership roll.

The sponsor greets everyone at the door and hands them a bulletin. He also welcomes all newcomers and visitors. In my particular church, the sponsor (if possible) also furnishes the flowers for the altar.

I notify the sponsor three weeks in advance by mail.—***Franklin C. Hubbard.***

(Pastor of Methodist Charge, N. C.)

The Fountain

CHRISTIANS MUST WITNESS

If our walk with God were closer, we would talk more to each other about it.

—Costen J. Harrell, in *Friends of God* (Abingdon-Cokesbury Press)

CHRISTMAS SONG

Christianity trembles into being (all is treated as a present reality) with a burst of heavenly song. Love and joy born of wonder at the opening heavens answers with a new canticle of praise, whose harmony derives from above. Now and for all time worship shall soar on the wings of melody, as above, so below. At the heart of the religion of the Incarnation lies music and poetry; because it is first of all a revelation: thus a call to worship, ere it is a Commission to life and activity. Then as the soft white light of dawn creeps over the eastern horizon, symbolical of the new light which now illumines the firmament of faith, adoration passes into the complete surrender of life and to the purposes of God in Christ Jesus.

—William Muir Auld, in *Christmas Tidings* (Macmillan Co.)

IN THE SAME BOAT

I believe that there is still a sizeable quantity of faith in us among the peoples of the earth, whose friendship and support we must have if we are going to see democracy triumphant over the totalitarianism of Soviet Russia. But we are not going to increase that faith or even hold it as it is today unless we proceed speedily to wipe out the things which are darkening our reputation.

I can best summarize this by quoting the statement made by a Negro speaker a few years ago to a select audience in the exclusive Back Bay section of Boston. He said, "Your ancestors came to America on the Mayflower. Mine came here on a slave ship. But we are all in the same boat now." That was true about America when he said it. Since the atom has been split, that is true of the entire world.

—Walter White, in *The Christian Use of Power in the Secular World;* Woodrow Geier, ed. (Methodist Board of Edution)

CENTER OF THE KINGDOM

Since God is in it, the Kingdom of God is always both present and future. Like God it is in all tenses, eternal in the midst of time.

—Walter Rauschenbusch, in *A Gospel for the Social Awakening;* Benjamin E. Mays, ed. (Association Press)

TWO POSSIBILITIES

. . . We see at once that stones and trees can never be traitors. They are too low in the scale of existence to be capable of such guilt. We see at once that beasts can never be capable of the great treacheries which defile the story of man. They are too low in the scale of existence to participate in the guilt which blackens the human story. It is precisely because of man's dignity that he can make the great betrayal. Only on the lofty level of freedom are these terrible things possible. Only a man made in the image of God can sin against the divine likeness. You have to reach the human level in order to be confronted by the possibility of the misuse of freedom.

—Lynn Harold Hough, in *The Dignity of Man* (Abingdon-Cokesbury Press)

TO MAKE THE DEVIL CRINGE

Love and humility are two things the most contrary to the spirit of the devil of any thing in the world; for the character of that evil spirit, above all things, consists in pride and malice.

—Jonathan Edwards, in *The Work of the Holy Spirit*

TWO LANGUAGES

Let us not be duped by appearances: there are cases in which it is imagery in language which knowingly expresses the literal meaning, and abstract language which unconsciously expresses itself figuratively. The moment we reach the spiritual world, the image, if it merely seeks to suggest, may give us the direct vision, while the abstract term, which is spatial in origin and which claims to express, most frequently leaves us in metaphor.

—Henri Bergson, in *The Creative Mind* (Philosophical Library)

TALK IS CHEAP

The man who constantly talks of certain experiences, and urges other men to enter into them, must come in time, by very force of describing those experiences, to think that he has undergone them. You beg men to repent, and you grow so familiar with the whole theory of repentance that it is hard for you to know that you yourself have not repented.

—Phillips Brooks, in *Lectures on Preaching* (Zondervan Publishing Co.)

A DELICATE SITUATION

Christianity has survived Islam, the great Bogomil heresy, the storm and stress giving rise to the Renaissance and Reformation, the eighteenth century Enlightenment and the French Revolution, as well as the radicalism and agnosticism of the nineteenth century. It will survive the Communist era as well. Mighty is the truth, and it prevails! No believing Christian need be afraid for the future of Christianity, least of all for Christianity in Russia. The Russian Church survived the fiery storm of the Bolshevik Revolution and emerged stronger and purer. All the unreliable elements, all the unconverted people—the camp followers and those for whom the Church was merely a useful social institution—left the Church. Only those convinced of the divine truth of the gospel remained. No doubt the Russian Church, being now the largest Nonconformist body in the Soviet Union, is in a delicate position. There is no guarantee that violent persecution will not begin anew, for the deep-seated conflict between Christianity and Marxism can never be solved and may always flare up. Only when Communism gives up its present philosophical basis and ceases to be Marxian will its fundamental opposition to Christianity end.

—Serge Bolshakoff, in *Russian Nonconformity* (Westminster Press)

NEW IMMORALITY

Europe has been left without a moral code. It is not that the mass-man has thrown over an antiquated one in exchange for a new one, but that at the centre of his scheme of life there is precisely the aspiration to live without conforming to any moral code. Do not believe a word you hear from the young when they talk about the "new morality." I absolutely deny that there exists to-day in any corner of the Continent a group inspired by a new ethos which shows signs of being a moral code. When people talk of the "new morality" they are merely committing a new immorality and looking for a way of introducing contraband goods. Hence it would be a piece of ingenuousness to accuse the man of to-day of his lack of moral code. The accusation would leave him cold, or rather, flatter him. Immoralism has become a commonplace, and anybody and everybody boasts of practicing it.

—José Ortega y Gasset, in *The Revolt of the Masses* (W. W. Norton & Co., 1932)

MINISTERS

People wouldn't become ministers unless they had rather second-hand minds.

—George Santayana, in *Atoms of Thought;* Ira D. Cardiff, ed. (Philosophical Library)

PERTINENT QUESTIONS

. . . Is the secularist, possibly, quite right in pushing the logic of "Christianity as ethical idealism" to its own conclusion? The militant secularist could say to the churchman: "What have you got that we have not got? You accuse us of the secular educational world of ignoring religion. We are basically doing nothing of the sort. We are merely a step ahead of progressive Protestantism itself. We are your own end-product, the thought-world toward which your own gospel, logically worked out, has been pointing for generations. Read your own emancipated theologians. Look at your own religious education programs. All point our way. Unless you wish to return to the prison-house of Rome, or to a Bible-fundamentalism impossible for an educated man, you must emerge where we are. Have not your own enlightened leaders long belittled the supernatural framework of the Christian tradition? Have they not quietly dropped overboard the pessimistic dogmas of original sin and the mythology of hell and Judgment Day? Is not your gospel today one of salvation by works and social progress in place of the outworn scheme of divine wrath and predestination and the necessity of grace? . . ."

—Theodore O. Wedel, in *The Christianity of Main Street* (Macmillan Co.)

WATCH AND ACT

Every day we have a new chance to help someone. On every doorstep opportunity waits to serve our fellow man. . . .

—Fulton Oursler, in *Modern Parables* (Doubleday & Co.)

EVERY MAN'S STORY

Remember that the story of the creation of man ('Adam' means 'man') and also of his fall is to be understood not as the history of a first man or of a first human couple (about which we have no information whatever), but as a mythology which illuminates the relation in which *mankind,* every man, always stands to God. That man is made in the image of God means that God is able personally to communicate with man, to speak to him and to be answered by him. It means also that God endows man with a share in his own freedom, and calls him to co-operate in the work of creation, in the unfolding of all the possibilities of manifesting the divine glory that are latent in God's creative purpose. Man is free to respond to God and to co-operate with God, but he can also refuse. This is the prerogative, at once magnificent and awful, of the human race.

—Alec R. Vidler, in *Christian Belief* (Charles Scribner's Sons)

CULTURAL DEATH

It is as true of the kingdom of truth as of the kingdom of heaven that "except we be as little children" we cannot enter therein. It is the illusion of a progressive culture that the movement toward maturity is always a movement toward larger life and profounder wisdom. That movement is actually toward both life—and death. Death in the realm of culture means a sophistication which either loses interest in the ultimate issues of life because of a too great preoccupation with immediate issues, or, even worse, which imagines that a cumulation of detailed answers to detailed questions solves the ultimate issues of life.

—Reinhold Niebuhr, in *Faith and History* (Charles Scribner's Sons)

REMODELING

Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He's doing. He's getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently He starts knocking the house about in a way that hurts abominably and which doesn't seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. He intends to come and live in it Himself.

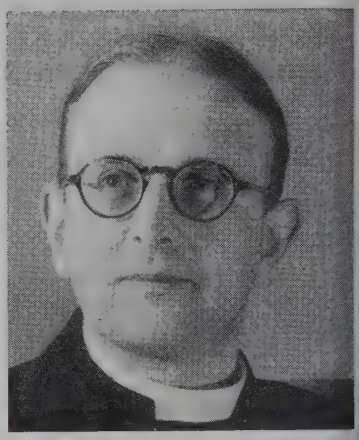
—C. S. Lewis, in *Beyond Personality* (Macmillan Co.)

GOD—REVEALED YET HIDDEN

The *Christian religion* stands and falls with the conviction that God has revealed himself to men in the historical person of Jesus of Nazareth. This means that God has made his character known in Jesus, although he is not confined in him. Even though he has disclosed himself in the historical Jesus, he still remains God in his unapproachable mystery. In ever new ways, the theologians have attempted to state these implications of the idea of God's revelation in Jesus. That is why the theories, the doctrines, of revelation have constantly changed.

—Wilhelm Pauck, in *The Heritage of the Reformation* (Beacon Press)

The Preacher and His Books



By JOHN BISHOP

Fiction, biography, and popular reading material—as well as stretch-the-mind theological works—help to shape the mind of the minister. The pastor of Acton Hill Methodist Church, London, England, explores here some methods of approaching various types of literature in relation to the task of preaching.

THE PREACHER is always giving out, and what is always giving out needs replenishment. If a minister does not give himself diligently to reading, his mind will grow tired and his ideas will become flat and commonplace. A minister may more properly starve his body than his mind, and therefore he must buy books. As Bacon said, "Reading maketh a full man."

But how few studies there are on our shelves that deserved to have been bought? Who does not possess books which represent so much money spent for that which is not bread? Since few ministerial incomes will allow a large sum of money to be expended on books, careful buying becomes essential. On many occasions all that is needed is a single reading of a book. It is a temptation to purchase the "latest" book on a subject, but if, as is often the case, the latest book is very much indebted to earlier books, one can easily do without it. On the other hand, if we find that a book requires more than one reading, and is of a kind likely to be useful afterwards, it may be bought with the assurance that it is money well spent.

Every minister will want to adopt a systematic course of genuine and scholarly study. The need for this is obvious. He is, among other things, a teacher, and a teacher of a subject in the presentation of which accuracy is essential. He must know his textbook. It is wise always to have on hand the careful study of one book of the Bible (if possible, in the original language), with the aid of any reliable commentary that can be obtained. Such study will not only enrich the mind and feed the soul of the minister, but it will furnish him with texts and topics for future sermons.

The minister may strive to be "a man of one book" in the sense of mastering the Bible, yet no argument is needed to prove that other reading is an absolute necessity. Hazlitt quotes the proverb, "I fear the man of one book," and then adds, "So do I. He is usually a bore." This can be so even when that book is the Bible.

"I never could believe," said George MacDonald, "that a man who did not first find God in other places as well as the Bible ever found Him there at all. And I always thought that to find God in other books enabled us to see clearly that He was more in the Bible than in any other book, or in all the other books together."

There is considerable diversity of opinion as to whether a preacher should read other men's sermons. The man who has no keen interest in the best work of his profession lacks much of a true vocation. Surely a preacher should study the art and craft of sermon-making as practiced by the great masters just as medical students watch a noted surgeon operate, and art students visit the art galleries of Europe to learn the secrets of the masters of form and color.

It is of value to discover the qualities that have given the great preachers of the past and of our own day their power over their hearers. It is instructive to notice what subjects they preached on and the kind of texts they selected. It is fascinating to trace the methods that they adopted for the arrangement and development of their thoughts. A study of the way they handle illustrations, of the methods they employ in the introduction and conclusion of their sermons, of the manner in which they effect the transition between one division and another, cannot fail to help the preacher who is eager to improve himself. He will take care, of course, to respect his own individuality and not imitate other preachers or use their labor as a substitute for his own.

Similarly, the wise minister will read every book on the art of preaching and the work of the ministry on which he can lay his hands. W. L. Watkinson, in an address to theological students, said, "Preaching is a subject of which we can never grow weary: it has for us an abiding charm. For my own part, I love a book on homiletics as much now as I ever did in my life. I read with eager expectation the last published lecture on the art of preaching, trusting to know how to do it before I die. It is to be hoped that you have the same curiosity and passion."

Every book on homiletics contains some useful hints that will make the minister more proficient in his work. They will remind him of some fault he is continually committing, or of some element of power that he has so far, failed to use.

It is good to keep some considerable book on han

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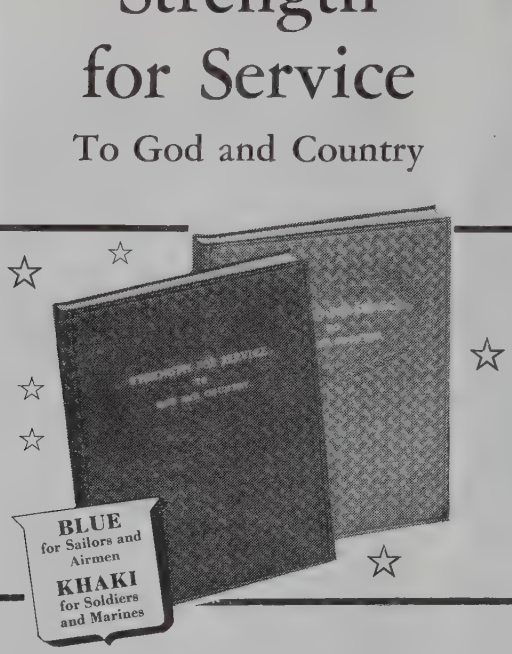

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which will tax and stretch the mind, a book which is really beyond us, a book which is a notable contribution to its subject. There is little profit to be had from reading what you yourself might have written. It is good for a man to get his teeth into something tough. It is far better to read one large book that makes demands on one's understanding than to read a dozen small books that can be read without any mental effort. There is also value in reading something which attacks or denies the things that we most deeply believe. This will shake us out of complacency and challenge us to think more vigorously. Our reading should not merely confirm opinions already held, but it should open our minds to new truth.

Everything is grist that comes to the preacher's mill. There is practically no subject which it will harm him to know something about, and few books from which he cannot expect something helpful. There is a narrowing tendency in all strictly professional study, and the minister, above all men, should cultivate a largeness of outlook and a width of sympathy. If he confines his reading to the Bible and theology, he will lose touch with men and women and their interests. There is wisdom in the suggestion that for every theological or professional book a minister reads, he should read at least two books of more general interests.

A minister needs knowledge of life as reflected and interpreted in great literature, in history, in fiction, biography, and poetry. The powers of imagination can be developed by reading imaginative literature—"books with color and fire and music in them, so that his mind and speech do not become strangers to what it is in language which gives it its power over men."

There is little need to warn the average parson against too much reading, though there may be here and there a man who reads too much and thinks too little. Ours is a calling in which, if a man have a conscience, he never overtakes his arrears, never goes to bed with the happy sense that he has done that day all that he should have done. What we read should be limited by our powers of digestion, for reading without due reflection and assimilation is hardly to be called reading at all. Mere reading is not study. It may be no more than a waste of time, a frivolous and unprofitable dissipation of the mind.

If we are to read with any real success, we must have a plan. A frequent complaint in these days is that the minister has little time to study. But we have all the time there is, and just because it is so scanty, we should the more carefully husband it and turn it to the utmost account. It is amazing what can be done by careful planning, given some decent measure of steadiness and industry. The preacher should never forget J. H. Jowett's solemn warning: "If the study is a lounge, the pulpit is an impertinence." It is easy to deceive ourselves and our wives that we are working when we are only idling.

Our most serious reading should be reserved for the hours when the mind is most vigorous and the will least fatigued. For most of us that will be the morning, though there are some whose vitality seems to increase during the day, and whose best work and thinking are done in the evening. Every man must find out for himself the methods that suit him best, and then keep to the

and no others. We are men under authority and cannot command our days, but one morning torn out of our hands and lost to study may still be made up, hour for hour, if we have a mind to do so.

There is much available time for reading in those periods when we are waiting for something to happen, waiting for a caller who is late, waiting for a meal, waiting until it is time to go out to a meeting. These intervals can be used for reading papers and magazines which might otherwise absorb valuable time that should be spent in the study.

Reading of the lighter kind of literature is a necessity for the preacher. It is a release and an escape from the trials that beset him, and it may enable him to see them in a juster proportion. Such reading keeps the mind in touch with contemporary life, and restores to it brightness and sanity.

Even when a man finds and uses to the full the time to read, there is a great difference of values in the method by which he pursues his reading. He must remember its eventual purpose, which is to help him to preach. Reading will enlarge his vocabulary and help to develop his style. A wise minister will catch at anything that will set his mind and spirit at motion. Emerson claimed that his books, like the breeze, "set the sails of my windmill spinning," a service the preacher should welcome.

If a preacher is to make the most of his reading, he must read *attentively*. What counts is not the amount that we read but the amount we assimilate. There are some, like Robertson Nicoll and William Temple, who can read by the page rather than by the line, perceiving by glance what is in a book. But that is a rare faculty, and for most men the way is more laborious. It is a sound rule which says that a book worth reading should not be scampered through. "I never knew," said Robertson of Brighton, "but one or two fast readers, or readers of many books, whose knowledge was worth anything."

If the minister wishes to retain the results of his reading, he will arm himself with pen and paper. Marcus Dods used to advise his students not to despise a pen-and-ink memory. If we neglect to take notes as we read because it is too much trouble, we are bound to lose much that would enrich our preaching.

Newman made a practice of drawing up a summary and making an analysis of every book he read. That may seem to us a counsel of perfection, but the clear and quick recording of illustrations, the copying out of quotations, the jotting down of some suggestive line of thought, is a necessary part of a preacher's reading. Every man must find his own method, but a method of some kind he must have, and he must keep to it whatever the effort, or else his reading will be mere self-indulgence.

If the book you are reading is your own, use can be made of the end pages to record the reference to every illustrating passage, new thought, and illustration that may one day be used to point a tale or support an argument. When the book is finished, these references can easily be preserved in a card-index system, a common-place book, or an interleaved Bible. A wise man will have some ready means of access to the treasure-house of all that he has read.

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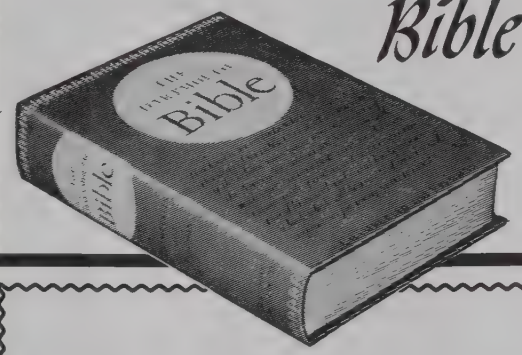

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An Escape from Reality

EXISTENCE AND BEING, *by Martin Heidegger. Henry Regnery Co., 392 pp. $5.*

Less than half of this book is a translation of the actual words of Heidegger. Somewhat more than half is a commentary and exposition from the able pen of Dr. Werner Brock whose tantalizingly brief *Contemporary German Philosophy* appeared some years ago and left its readers eager for more. In the present volume the final section is given over to English translations of four of Heidegger's essays, and this is all the "straight" Heidegger the book contains. These essays include the famous lecture called "What Is Metaphysics?" originally delivered in 1928 when Heidegger became "*ordinarius professor*" of philosophy at Freiburg. Another is "On the Essence of Truth," while the two remaining—somewhat surprisingly—are discussions of the poetry of Hölderlin. Immediately preceding this section is a commentary by Brock on the four essays. Before this commentary is a valuable summary, also by Brock, of Heidegger's famous book *Sein und Zeit.*

Certainly for the reader who is just being introduced to Heidegger, and probably for the more advanced student also, it is just as well that the commentary takes up so much space, both because Heidegger himself is so desperately hard to understand and because Brock is such a gifted expositor. Furthermore, Heidegger depended so much on the shades and nuances of the German language that an intelligible translation into English is almost impossible.

For example, how is one to translate what for Heidegger was the supremely important difference between *vorhanden* and *zuhanden* except by explaining in roundabout fashion that the first refers to objects that are "at hand" in the sense of observable to eyes and ears, while the second refers to what is "at hand" in the sense of available for man's use? Similarly one has to coin English expressions and show that "ontic" differs from "ontological" as "empirical" differs from a kind of being that one is aware of through a peculiar intuitive process, and that "exist" does not mean the same thing as "ex-sist" since the latter connotes a withdrawal from surrounding "being" in order to take up an emotional attitude toward it.

When one comes to the all-important word *Dasein,* what is the English equivalent? For Heidegger it meant human existence in its "placedness in the world," its uniqueness, its sensitivity, its awareness of the future (especially death), its potentiality, and its participation in such emotions as care and dread—to mention only a few of its attributes!

It will be seen that Heidegger's whole attention is directed toward the effort to understand the human situation by analyzing words and also by inventing new words when the old ones will not do. Sometimes he makes one think of Gertrude Stein's habit of using words in new ways so as to shock her readers into new types of sensibility. Heidegger apparently felt that words are a key to truth in a different sense from the ordinary. Truth itself, for example, is a matter of "taking the concealment away."

Heidegger was a rebel against the scientific dependence upon sense experience. There is much more to reality than the senses reveal. He was also a rebel against the subjectivism of Kant, who wanted to make the world and all therein depend on the formula "I think." In the language of the schools Heidegger was a "realist" in his faith that there is an independent world of objects to be known. But he was an extreme "romanticist" in the fact that he retired to the inner world of introspection in order to know it.

With all its talk of "facticity," the "ecstasy of the temporal," "care," "dread," "authentic and unauthentic Being," "in-Being," "Being-in-the World," "falling prey," and scores of others, the philosophy of Heidegger sounds extremely profound and in some respects offers some very shrewd and sensitive insights. Its worth as a whole is harder to judge.

This reviewer remembers vividly the yearning with which thoughtful Germans used to talk of Heidegger in 1928 as of a man who would lead them out of all their spiritual distresses. His first lecture at Freiburg when he took over Husserl's chair was a dramatic moment in the life of the nation itself. One source of his power was undoubtedly his ability as a teacher of the history of philosophy. His seminars on Aristotle, Leibnitz, and Kant were brilliant. But his withdrawal into his own consciousness to find new truth was dangerous. It took him so far away from the world of men that in 1933 he started playing politics with the Nazis, and this reviewer heard him trace the rise of philosophy from its beginnings in Plato to its zenith in Hitler (sic!).

In the final analysis we must say, therefore, that while we applaud his attack on the limits of both science and Kant and find much that is suggestive in some of his observations, we are forced to distrust his romantic dependence upon his own inner vision and his unwillingness to face up to what can be observed and tested in common. Of him we must say as we say of so much else in German life, that one of the

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greatest tragedies (not for Germany alone but for the world) resides in the fact that the best and the worst are so close together and that the passage from one to the other is so easy to make.—***J. S. Bixler.***

Religious Freedom

CHURCH AND STATE IN THE UNITED STATES, *by Anson Phelps Stokes. Harper & Bros., 3 vols., 936, 799, 1042 pp., $25 per set.*

The American tradition of religious freedom is easily taken for granted. But recent events abroad and in our own land are unmistakable signals of approaching crisis in the field of church-state relations. The spectacle of vulgar intrusions by certain European governments into the life and affairs of organized religious bodies is one of the fearful characteristics of nondemocratic political procedure. Yet even within the democracies the pressure of events and the conflict in ideas about the nature of religion and the role of its institutions have complicated the problem of the peaceful coexistence of church and state.

No minister can avoid being involved in these issues, and therefore no minister can afford not to be thoroughly informed about the historical basis of religious freedom in America. There is available no better source of information on this vast subject than this extraordinary three-volume work by Anson Phelps Stokes.

The author rightly takes the point of view that this subject of *Church and State in the United States* is such a broad one that nothing but its fullest treatment is worthy of his efforts. Accordingly, he carefully traces the early events in American history to show what forces and ideas produced the principle of religious freedom; then, he surveys the whole of subsequent American history for the purpose of showing what kind of treatment this principle has received at various times up to the present. It is also his purpose to give an account of the influence of religion upon American institutions, a subject he feels most historians have neglected.

Now, the great value of this book is that it is full to the brim with facts! It is truly a gold mine with the added advantage that someone else has done the digging, and all the reader has to do is open it and take out the nuggets. The nuggets are in the form of quotations from a rich variety of important documents such as reports of early constitutional and other legislative conventions, debates, speeches, sermons, decisions of state and federal courts, including important sequences of United States Supreme Court decisions, various statutes, statistical studies, resolutions, and encyclicals, all of which are carefully incorporated into the skillfully written text. . . .

To present his subject in the clearest possible way, the author analyzes the separate histories in America of the Protestant denominations, the Roman Catholic Church, and organized Judaism. These separate histories are traced simultaneously with the development of the political ideals and practices in the infant and maturing nation. Then the points of contact between these religious groups and the political society are established. All this is done with the utmost objectivity and fulness of documentation. The specific attitude of each of these religious bodies to social and political problems is clearly drawn from official pronouncements and authoritative teachings. There is no attempt to conceal the conflicts between Protestants, Catholics, and Jews, but neither does the author fail to show how each of these groups made some contribution to the religious life of the nation.

As historical circumstances have changed, so has the problem of religious freedom in America. But it is the nature of a principle that it is applicable under diverse circumstances. Yet the present circumstances seem to be such that they are threatening the very principle itself. Thus, while there seems to be general agreement that there should be religious freedom, it is not at all unanimously agreed that there should be a separation of church and state.

This seems to be the central concern of this study, namely, to give as full and complete a record as possible of the debates by men of conflicting opinions regarding the question of the separation of church and state. For the underlying premise of those who advocate the separation of church and state is that without such a separation there will ultimately be no freedom of religion.

Today this debate is taking on enormous significance as it becomes more than just a dispute between religious bodies, for it involves an interpretation of the very constitutional provisions which have secured the religious liberties of Americans for a century and a half. Furthermore, the outcome of the struggle to maintain religious freedom will determine the status of the broader question of civil liberties, of which religious freedom is only a part. No one can read this monumental work without seeing that very rarely is political freedom guaranteed where religious freedom has been prejudiced.

Since the subject matter covered in this book is so timely and of such crucial importance, everything should be done by ministers to acquire these three volumes in spite of the steep price of twenty-five dollars. It would seem entirely proper in some cases for a church to appropriate the money to buy these volumes for its pastor.—***Samuel Enoch Stumpf.***

Five Evangelists

THESE SOUGHT A COUNTRY, *by Kenneth Scott Latourette. Harper & Bros., 156 pp., $175.*

Kenneth Latourette chose for the Tipple biography lectures at Drew University in 1950 five missionaries who blazed trails for modern missionary efforts. They were products of the eighteenth- and nineteenth-century Great Awakening. The lives and works of William Carey, Samuel John Mills, Hudson Taylor, Timothy Richard, and Joseph Hardy Neesima are studied.

In each life there may be found a deep Christian devotion in the evangelical tradition. Profound convictions, complete devotion, and persistent purpose, springing from deep religious experiences, furnish the propelling power for their lives. Each person in this list made his own unique and permanent contribution to the work of world evangelization.

Latourette sums up their activities in these poignant words: "They were not content with material changes in nations, nor were they satisfied with such ideological transformations as would make happy the advocates of democracy, socialism, or communism, breath-taking though these might appear to be. They were concerned that men should enter the new life made possible through Christ and grow into the likeness of Christ himself. This set them apart from ordinary revolutionists and even missionaries of other religions."

These persons belong, as the title suggests, to the long list who have sought a country, "wherefore God is not ashamed to be called their God."—***John O. Gross.***

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Theology of Personalism

BASIC ISSUES IN CHRISTIAN THOUGHT, *by Albert C Knudson. Abingdon-Cokesbury Press, 220 pp., $2.75.*

It was the custom of Baron Friedrich von Hügel, that grea scholar-saint, when called upon to review a new book, to not first the good things about the volume and then to mentio his criticisms. In commenting on Knudson's Quillian Lec tures, given here in book form, I shall try to follow th Baron's custom. It is especially desirable to do this if on happens to dislike the volume under review; and I am fran to say that I am profoundly dissatisfied with the author' views.

However, the reader of *Basic Issues in Christian Though* will be impelled, no matter what his own opinions, to admir the clarity of style, the straightforward presentation, an the decisive manner in which the author states his own ap proach and gives his own conclusions. One can commenc with some reservations, his critical analysis of materialisti and positivistic naturalism, and his unwillingness to follo the theological "irrationalists" all the way to a Christia theology that utterly denies human reason and makes "faith nothing more than a "hunch," without grounding in th totality of human experience and thought. When Knudso writes that "the philosophical scepticism current in son influential theological circles seems to me a strange an perverted type of thought," one says a loud *Amen;* and whe he defines reason, in the proper sense, as being both practic and theoretical, using probabilities as well as demonstration concerned with values and norms as well as "bare facts," an having to do "with ultimate reality as well as phenomena one may give him complete assent. There is much that is e cellent in this book.

But when we are told that "personalistic metaphysics" is "bulwark of the Christian faith," we may wonder if what fact Dr. Knudson is doing is not rather identifying his ow particular metaphysic with that faith—or perhaps confusi "bulwark" with "inner citadel." He is entitled to use a metaphysic that is consistent with Christianity; but is h entitled to reject what historically have been held to b essential elements in the Christian position simply becau they do not coincide with his "personalistic" prejudices? H discussion of the Incarnation and of the Atonement seem this reviewer to be lacking in what we have nowada learned to call "the dimension of depth," while he parodi the doctrine of the Trinity in his attempt to maintain a vie of God which—with all that can and must be said for h right emphasis on God as "personal"—seems to be all t simple. (Cf. pp. 140-148; and for the Trinity, p. 80 ff.

The criticisms of Reinhold Niebuhr and his attempt rehabilitate the doctrine of "original sin," especially connection with the problem of human freedom, seem to r to be very nearly fatuous; or, if not that, they simply me that Dr. Knudson does not understand what Niebuhr—a with him, the whole Augustinian tradition—is trying to sa How else could he write of this Niebuhrean view that it "gratuitous mystification, a twisted jungle of inconsiste opinions that get us nowhere"?

In another place, this reviewer has written at length of t genuine values which liberalism in theology has brought the Christian faith—values which the revived neo-orthodo of our time has slighted or rejected, and which any pro historically orthodox theology must accept and use. Kn son's liberalism, however, often seems exactly the kind th neo-orthodoxy rightly condemns. The integrity of the Chr

ian faith, with its own insight and understanding of the facts of human nature, of the action of God in history, of the meaning of redemption, of the destiny of man, cannot be dismissed in the interests of a philosophy which, despite the honored name of Borden P. Bowne, is sometimes at the poles from that depth and profundity which the Christian faith demands, and equally is very different from the recognition of that mystery which demands that we shall speak "imaginistically," metaphorically, symbolically, analogically, when we talk about God and his way with men.—***W. Norman Pittenger.***

He Founded a Free Church

CONRAD GREBEL, 1498-1526, *by Harold S. Bender. The Mennonite Historical Society, 326 pp., $3.50.*

This book deserves a happy reception by all students of the Reformation. We know well Luther, Calvin, Cranmer, and many others, but what about the leader of the Swiss Brethren? This founder of "the first modern free church" has at last found his biographer in the gifted Mennonite scholar, Harold S. Bender of Goshen College, Indiana.

Add up the Mennonites, Quakers, Disciples, Baptists, and Congregational Christians, to name no others. These millions of believers all owe a measure of homage to the man who in 1525, in Zürich, defied Zwingli and the Town Council and administered baptism to a friend who requested it. Thereupon a church was instituted apart from the state's authorization, to make its way totally free from political support. Unrelenting persecution followed the holders of this position dubbed Anabaptists or re-baptizers by their enemies. Brief derogatory mention has been given them by many historians (following Luther and Calvin), chiefly because fanatical extremes characterized parts of their spreading movement. Yet the United States wrote the Anabaptist vision of religious freedom into the law of the land.

This is a scholar's book, heavily laden with notes and appendices. A popular work on Grebel, however, would make a scant essay. The author's task demanded painstaking research. We know the zeal with which heretical books and documents have been destroyed. There are several glaring gaps in the Grebel sources. Many of the sources used by Bender, moreover, are highly prejudiced. (Suppose centuries hence we had to draw a true picture of our own nation from the files of Pravda!) The author disarms possible criticism by his thoroughness, exactness, and fairness. Of course, he favors Grebel. Zwinglian scholars may feel compelled to make rejoinder, for their Zwingli comes through badly battered intellectually and morally in his contest with his erstwhile admiring co-workers who had begged him to follow through the logic of his biblical position.

Conrad Grebel lived only twenty-eight years. Understandably, he remains for us a rather shadowy figure. But we are enlightened here to follow the favored young scholar's life in Basel, Vienna, and Paris, and to ponder the humanistic studies to which he was so devoted. We follow the decisive steps by which the Swiss Brethren came into being. Baptists and others can follow here the Brethren's case against infant baptism, an issue revived today by no less a man than the theologian, Karl Barth. One will ponder with Grebel and render the absolute pacifism of the "suffering Church," a different thing from the eclectic pacifism of Erasmus.

The book is written without flourish, with a true scholar's clarity, and the simplicity of a Mennonite.—***John W. Brush.***

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A Change Within Is Needed

TAKE A SECOND LOOK AT YOURSELF, *by John Homer Miller. Abingdon-Cokesbury Press, 187 pp., $2.*

The author of this book is a minister who offers as his thesis "that when you are changed within—your attitudes and thoughts and feelings—then all is changed for you. You will look at yourself and the world with new eyes." Such chapter headings as "Don't Mind Your Troubles," "On Being Healthy-Minded," and "The Homesickness of the Soul" identify this work as another "personal problem" book of religious flavor. It is a loosely organized book of homiletical style.

The book purports to utilize both religion and psychology in order to help people. The author does a good job of pointing out the value of facing problems squarely, trying to understand ourselves, etc., but the book is psychologically weak. It appeals to sheer suggestion for most of its effect. Typical is the discussion of "Being Healthy-Minded." The disadvantages of living in the past or in the future are pointed out, with the suggestion that one therefore should live in the present and have a sense of mission. That an insecurity deep enough to keep one living in past or future would need more than verbal magic to whisk it away seems not to be dreamed of in Miller's philosophy.

Suppression as a technique for living is greatly overworked in his suggestions. The author quotes an old lady's recipe for married happiness: "If you get your feelings hurt, just shut your mouth tight and never say a word. If you just have to say something, tell it to God up there." He describes this as "profounder truth than she knew," and concludes that her advice "was psychologically sound."

The chief emphasis of the book is on the psychological value of a sense of mission, preferably religious. The author cites examples of people with missions, religious and otherwise, and says in effect, "If you want to be healthy-minded, go thou and do likewise." He concludes the chapter on "Being Healthy-Minded" with these words: "If you have the conviction that you are here for a purpose and are passing it on to the next generation, you have a healthymindedness of the toughest sort to hold against the world." He reflects little insight into the dynamics of a sense of mission, and makes no allowance for the fact that mental hospitals are full of people who have a sense o mission even of messianic proportions

This book will be helpful to those needing a "pep talk" and who do no have any particular unsolved problems It will be of little value to the more deeply troubled who in large number buy such books in search of some word that "speaks to their condition."— ***O. W. Rhodenhiser.***

Faith Queries Answered

ASKING THEM QUESTIONS, *Ronal Selby Wright, ed. Oxford Universit Press, 194 pp., $2.*

This stimulating book is the third i a special series (each edited by Ronal Selby Wright, minister at the Canor gate, Edinburgh, Scotland) presentin problems in religious faith and lif Young people have presented twent nine questions to well-known theolog ans and philosophers.

Some typical questions are these "What is faith?"; "Is God really A mighty?"; "Who is God?"; "Wh doesn't God make himself more 'obv ous'?"; "How long is Eternity?" "How can we be the men God wants t to be?" Among those who have bee asked to write answers to the questio are the Archbishop of Canterbury, Jo Baillie, Ronald Knox, C. S. Lewis, R. I Lightfoot, John MacMurray, Leslie Weatherhead, and John S. Bonnell.

The volume deals with themes th are puzzling to youth today, and in ea case a frank, scholarly approach "solution" is given. The reviewer rea ily comes to the conclusion, howev that too many questions have been cluded in the treatment. This accou for the brevity of some of the chapt and therefore for the inadequacy of t consideration given to some themes.

James S. Stewart writes in answer the questions: "Why doesn't the Chur get back to the simple teaching of t Sermon on the Mount?" and "Isn't t Sermon on the Mount hopelessly ide istic and impractical?" He finds it n essary to limit his contribution to little more than six pages.

The reader will be readily won by fair and logical presentation of e theme, and the laymen will find volume most helpful. Parents, teach counselors of youth, and directors young adult programs will discover h practical aids to a thorough understa ing of the Christian philosophy of

Again and again the reviewer is

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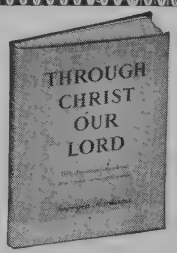

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nded of the fact that the questions ked reflect the philosophical bent in an. If one doubts that man is an imal who asks questions, let him rn to this volume. Man wants to know out himself, about the universe, about lationships in his world, about God. e fact that he can ask puts him in a ss by himself, and the fact that he es ask keeps those who are interested religious problems and their solu- ns in an optimistic mood.

One questioner presents the query: there a definite evil power?" Dor- y L. Sayers writes in reply: "But at was 'Evil'? It was not any created ing; for everything God made was od. Christianity will have nothing to with those religions which teach t the body is evil, or that any exist- thing—spirit, mind or matter—is l in itself."

John Baillie comes to a challenging clusion in his consideration of the estion, "In the sense that no one lly 'knows' are not all men agnos- s?" "Let us," says Baillie, "stop ing our agnosticisms until we have e something about this prior situa- n—until we have faced up to the allenge of Christ. For no further light likely to break in upon us until we e made better use of the light we eady have."

t is inevitable that a reviewer should d in any volume some interpretations h which he is not in complete agree- nt. One wishes that the writer in swering the query, "What are the alities that make a leader?" had de larger use of the Christian view. This book should have a wide cir- ation, for it is within the price range most who will be interested, and it l prove invaluable in developing 's philosophy of life. Those who have mitted themselves to Christianity st know what is involved and be pared to meet the doubts and ques- ings of those who are of a contrary nion. Here is a book that religious ers can recommend without apology. *d. Conrad Blackwell.*

ILDING UP YOUR CONGRE- ATION, *by Willard A. Pleuth- er. Wilcox & Follett Co., 135 p., $2.50.*

unique book on promotional view- ts and activities adapted to church ls. The author is a technically ned and experienced advertising cialist. He believes that many of the ed methods of business promotion be used by churches to increase ndance, interest, and support.

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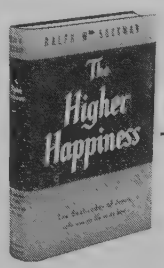

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Books on Pastoral Work

We Bow Our Heads. This is a book that children, particularly from three to six, will cherish. It contains more than 100 selected prayers and poems from such writers as Lamb, Wesley, and Elizabeth Browning, with beautifully colored illustrations. Some of the subject titles are: "How to Pray," "Morning Prayers," "Evening Prayers," "Mealtime Prayers," "Poems That Are Prayers," "Poems That Praise." The name Doberstein is not new to readers of pastoral care books, for many will remember his book *On Wings of Healing,* a collection of prayers and readings for the sick. This book should be called to the attention of parents. A note in the church bulletin about it will be a real favor to young parishioners below the age of six.

Jest What the Doctor Ordered. Here is a "medley of medical mirth." Just a minute friend, "there's nothing the matter with your teeth but your gums will have to come out." This is a collection of jokes about doctors, illness, hospitals, and sometimes about the ridiculous. If you have ever been sick, you will know that there are times when religion and philosophy and prayers and the state of the universe and even *The Reader's Digest* exhaust one. Laughter is one of the healing emotions.

Pastoral Care of the Sick. As far removed as the east is from the west is this book from the one described above. The second edition of this book was published in 1889. The translator speaks of having discovered it in 1925.

When Richard Cabot and I were writing *The Art of Ministering to the Sick,* in 1934-35, we came across a book that had been published in England during the nineties which instructed the minister in words to this effect: "The pastor's task in the sickroom is to prepare the suffering person for death." Here it is again, for such is the major theme of *Pastoral Care of the Sick.* The curious thing is that in 1945 such a book should be published. We have observed again and again that when a pastor sets out deliberately *to prepare a person for death,* the patient either dies or wishes to kill the clergyman. That such a ministry is a part of the pastoral task no one will deny, but to instruct young ministers and incautious older ones that this is their major task is to push back the art of ministering to the sick to the other century.

The Minister's Job. Albert Palmer has revised his little book which was originally published in 1937 and has added several chapters, including one on "Radio: The Minister's New Frontier." This book is primarily for young men considering the ministry as a vocation. His chapters "The Minister as a Priest" and "The Minister as a Counselor" are both weak. Palmer's has been a great voice in American Protestantism, and we are glad that his book has been brought up to date.—***Russell L. Dicks***

WE BOW OUR HEADS, *John W Doberstein, ed.* Muhlenberg Press, 7 pp., $2.50.

JEST WHAT THE DOCTOR ORDERED *by Francis L. Golden.* Frederick Fel 256 pp., $2.95.

PASTORAL CARE OF THE SICK, *b J. C. Huech.* Augsburg Publishin House, 148 pp., $1.50.

THE MINISTER'S JOB, *by Albert W Palmer.* Harper & Bros., 113 pp $1.50.

The History of Clerical Dress

CHURCH VESTMENTS, THEIR OR GIN AND DEVELOPMENT, *by He bert Norris. E. P. Dutton & Co., 19 pp., $8.50.*

Methodists are not greatly intereste in ceremonial, yet there are enoug students of Church History and Liturg to give this book a good sale among u Beautifully illustrated with hundreds line drawings and numerous colore plates, it is an authoritative volume the subject. Despite the fact that Met odism will not soon adopt any elabora vestments, we are interested in knowi the origin and development of cleric garb.

This book deals only with so-call church vestments—that is, those whi are worn during the services—but t most interesting feature of the trea ment is that the author shows how all these began as ordinary garb of t man on the street and later came to worn in church ceremonials becau they were abandoned by fashion.

Take the story of the *chasuble* (t cloak which is worn by the priest Mass). It was originally a *casula* ("little house"), so called because fully enclosed the wearer and protect him from icy blasts. Lack of heat in t early church buildings made some st garment necessary. Later they were down to mere ceremonial ornamen The *maniple,* which is carried over left arm of the priest, was originall very utilitarian handkerchief; and *stole,* which became the badge of priest, was first a sort of napkin, thr around the neck or over the shoul and used by slaves as a conven "wiping rag." Brought into use in church by the assistants, it was fin used only by the priests.—***R. P. M shall.***

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Psychology and the Ministry

ASTORAL PSYCHOLOGY, *by William Goulooze. Baker Book House, 266 pp., $3.50.*

The author of this book is greatly ncerned that ministers become more are of the "sickness, suffering, and row" in the world and bring the ues of psychological understanding bear upon their religious ministry. s interest is intensified by his having ssed through a severe illness.

Dr. Goulooze is a professor at the stern Theological Seminary of the formed Church. He writes in an demic style and in academic lan- age, taking "pastoral psychology" as master concept, which is to include h "pastoral theology" and "pastoral nseling." He seems unfamiliar with term "pastoral care." He is pre- upied with academic rather than ctical medical psychology, as is icated by the subtitle, "Applied ychology in Pastoral Theology in erica." He seems little aware of the pact of psychotherapy on modern nking and of the psychiatrist as a tributor to knowledge about human ure.

Nevertheless, the author has a com- ssion for people that is not at all demic. He pleads with profound ling for better pastoral work. He ms to address himself to those min- rs who are unaware of, or resistive the values of scientific study of man nature. This is indicated in his atment of the accepted authorities in field.

Although the book is not a good in- duction to pastoral care, and will ggest little that is new to those miliar with the field, it may make a l contribution. The author's sincerity l his general approach to the min- y will be highly acceptable to min- rs, and a reading of his book will ost certainly stimulate in them a ire to do better pastoral work and an rt to find help in doing it.

An interesting point is that the author nsiders it essential to relate theology pastoral work in a careful manner. hough his efforts along this line are very satisfactory—he lacks clarity to theological formulations or pas- al art—he does remind us that there great need for adequate works deal- with this problem. Anyone who has ght pastoral care to representative nisters or theological students has been impressed with the fact that many ministers get little benefit from training in pastoral care except as they are helped to relate it closely to their religious philosophy.—***O. W. Rhodenhiser.***

Anxiety Is Sickness

THE MEANING OF ANXIETY, *by Rollo May. Ronald Press Co., 376 pp., $4.50.*

Why is man anxious? For those interested in a dynamic approach to this question, Rollo May's book provides an invaluable basic text. Anxiety is comparable to the fever in an infectious disease, the study of which leads us to a better understanding of the causative agent. So by studying anxiety we can approach some of the emotional ills of man.

Anxiety is common to all men and is defined by the author as "the apprehension cued off by a threat to some value which the individual holds essential to his existence as a personality." He brings together important theories from sociology, philosophy, medicine, and psychology relating to this subject. The views of such men as Freud, Goldstein, Horney, Spinoza, Kierkegaard, Fromm, Kardiner, and Thomas Wolfe are given careful and comprehensive treatment. They are presented in an understandable and readable manner, and one does not have to be familiar with many technical psychological terms. May accomplishes one of his goals of "producing some coherence and order in this field [of anxiety]." It is difficult, however, to see how his attempt to restate and combine the many theories adds much that is new to our understanding of anxiety.

Part II contains case histories illustrating theories of anxiety presented in Part I of the book. In the author's introduction to the case histories, the reader finds an excellent discussion of the problems one encounters in studying man in an objective and scientifically valid manner. The simplicity and clearness of the cases presented aid in understanding many of the abstract concepts.

After having read this book, one is still left with the ageless question, "Why is man anxious?" But one also has the reassurance that the question may be answered with the combined efforts of able men from all fields.—***George A. Gross.***

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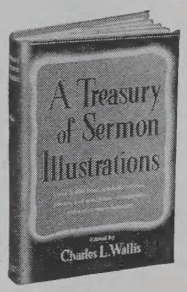

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BOOKS briefly noted

MODERN PARABLES, *by Fulton Oursler. Doubleday & Co., 153 pp., $1.75.*

These brief stories, based on real life in the modern world, were first published in a widely read, syndicated newspaper column. They are designed to illustrate the power of religious resources in meeting the problems of daily life.

PARABLES OF CRISIS, *by Edwin McNeill Poteat. Harper & Bros., 255 pp., $2.75.*

An outstanding American preacher examines the sixteen crisis parables of Jesus as recorded in the Gospel of Luke. There is an illuminating application of the message of each of these parables to the individual and social crises of modern life.

POEMS OF EDWIN MARKHAM, *selected and arranged by Charles L. Wallis. Harper & Bros., 198 pp., $2.75.*

A well-arranged collection of 160 Markham poems.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1951, *by Earl L. Douglass. Macmillan Co., 478 pp., $2.50.*

The thirtieth annual volume in this helpful series of practical expositions of the International Sunday School Lessons.

THE BOOK OF ISAIAH, Vols. I, II, *by Julius A. Bewer. Harper & Bros., 98, 74 pp., 75 cents each.*

The third and fourth issues in Harper's Annotated Bible Series. This study of the Book of Isaiah includes a survey of historical backgrounds, an analysis of the prophetic message, and critical notes. See the review of the first issue in this series (THE PASTOR, Sept., 1949).

YOUNG PEOPLE AND WORLD CITIZENSHIP, *by Glen L. Heathers. Association Press, 182 pp., $2.*

A detailed report on the world citizenship educational and activities program of the Y. M. C. A. The program covers a wide range of experimentation and provides useful suggestions for leaders who wish to guide young people toward an intelligent understanding of world affairs.

THE ART OF THE RHYTHMIC CHOIR, *by Margeret Palmer Fisk. Harper & Bros., 205 pp., $2.50.*

An examination of the possibilities of worship through symbolic movement. The author makes a rather labored effort to justify the use of this art as a medium of religious expression and gives a detailed account of its history and techniques.

THE HERITAGE OF THE REFORMATION, *by Wilhelm Pauck. Beacon Press, 312 pp., $4.*

An evaluation of the significant ideas and dominant personalities of the Reformation era. The work of the reformers is judged chiefly on the basis of their contributions to the rise of a continuing Protestant tradition and the development of present-day liberalism. The strength of this book lies in the forcefulness of its plea for the re-interpretation of the Christian tradition. Its weakness lies in the fact that Pauck persistently yields to the temptation to make the sixteenth century reformers sponsor his own ideas. Luther and his colleagues look strange and quite ghostly when they are clothed in the uniform of one particular school of contemporary religious thought.

THE PRIVATE DEVOTIONS OF LANCELOT ANDREWES, *trans. and arr. by John Henry Newman. Abingdon-Cokesbury Press, 146 pp., $1.25.*

TODAY IS MINE, *comp. and ed. by Thomas Curtis Clark. Harper & Bros., 374 pp., $1.50.*

FRIENDS OF GOD, *by Costen J. Harrell (Second Edition). Abingdon-Cokesbury Press, 158 pp., $1.25.*

MEDITATIONS, *by Toyohiko Kagawa. Harper & Bros., 101 pp., $1.25.*

WINDOWS TOWARD GOD, *by Charles H. Schmitz. Abingdon-Cokesbury Press, 192 pp., $1.25.*

Books designed to aid in the development of Christian experience through the practice of daily meditation on vital religious truth. The volume by Bishop Andrewes is a devotional classic of the Elizabethan age. The current popular demand for helpful devotional materials is one of the more encouraging signs of our times.

THE MAN JESUS WAS, *by Ma Schoen. Alfred A. Knopf, 27 pp., $3.*

An interesting Jewish estimate Jesus presented through the discussio of three topics: "The Jesus of History" "The Inheritance of Jesus"; and "Th Legacy of Jesus." Schoen repudiate the belief that Jesus was the Messia of Jewish expectation. But he profess reverence for the man Jesus an throughout the book, asserts his stea fast conviction that in the spirit an teaching of Jesus "lies the only remed for the numerous afflictions of the pre ent social order."

DIARY OF A DEAN, *by W. R. Ing Macmillan Co., 228 pp., $3.5*

For almost half a century Dean Ing has been recognized as a well-informe and shrewd observer of the signs of th times. He is a constant commentator o affairs of church and state. His prestig as a scholar and servant of the churc usually wins for him a respectful hea ing on any topic. Inge's judgmen are unfailingly interesting, and ofte provocative of vigorous dissent. Fe Englishmen have had broader contac with men in all walks of life. Th *Diary*, covering the years 1911-193 furnishes abundant material for th understanding of the man and his wor

ATOMS OF THOUGHT, *by Georg Santayana. Edited by Ira Cardiff. Philosophical Librar 284 pp., $5.*

Brief extracts from the writings Santayana. They consistently reflect h materialistic and naturalistic viewpoi One characteristic quote: "Christiani and all other religions are so childish false that I wonder how some peop can put up with them."

THE IDEA OF CONFLICT, *by Ku Singer. Cambridge Universi Press, 181 pp., $1.75.*

An inquiry into the conflict of ide as a factor in shaping the course civilization. A description of the ri ideas that were responsible for the ri of the great traditions which we ha inherited, particularly our inheritan from Nordic and Greek, Christian a Jewish, and the Iranian and Archa sources. Singer argues that the conflic of our day are typed by men and mo ments of the past. They mould o thoughts and feeling whether we a aware of them or not.

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—Athanasius, in *The Incarnation of the Word of God* (Macmillan Co., 1946)

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